Evangelical Christendom.

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MONTHLY NOTES.

"The Diamond Jubilee" will have passed away before this reaches our readers. At present, it is the one topic which fills every heart. Queen Victoria most deservedly calls forth every sentiment of loyalty: she is worthy of our love and reverence. How much we owe to her common-sense, in that she has never allowed any personal predilections to interfere with the right government of the nation. How has the purity of her Court helped to elevate the national conscience; what a mighty tide of sympathy for all in any sorrow or distress has flowed forth from her womanly heart; and in how many ways she has evidenced her strong attachment to the cardinal doctrines of true Christianity, and her entire reliance on her Heavenly Father. We believe that the vast progress in the religious condition and the material prosperity of the Empire during the last sixty years has been largely owing to the character of the Sovereign. She fully sympathised with all those movements for the relief of the working classes initiated by the late Lord Shaftesbury. She has encouraged all healthy development of commerce and industry. Above all, her Majesty has a sincere appreciation of the Word of God, portions of which she has read in many a cottage of the working classes. There is good reason to believe that she has made the Bible the rule of her life, and that she has sought to impress the same on her children and grandchildren. Earnestly should we ask the Lord to bestow upon her abundance of grace, and clear spiritual light. And let us fervently thank God for all the blessings granted to us during her reign, for the growth in unity, and for the strong impulse towards extending the Gospel which has matured during the same period.

The Mildmay Conference, and its forerunner the Barnet gathering, was the earliest follower of the Evangelical Alliance in seeking to draw together

members of various outward divisions of the Church of Christ for the manifestation of brotherly love and for spiritual edification. The impulse given by the sainted Pennefather continued for years after he had been transferred to his heavenly home. His mantle descended on that true servant of God, the late Sir Arthur Blackwood, whose rare and radiant personality exerted a magnetic influence over many of the Lord's people. How closely packed were benches and aisles for many years. But now conferences and conventions are held in all parts of the country; and, in particular, Keswick (founded by the beloved Battersby, one of the honorary secretaries of the Evangelical Alliance) has won its way to the front rank, in some measure eclipsing Mildmay by its numbers and intensity. In consequence, the crowds are not nearly so great at Mildmay, but the meetings have the same true evangelical ring about them. This year (the forty-first) the subject was "The Evangelisation of our own generation." Among so many excellent addresses it is difficult to allude to any in particular. At the opening, the Rev. E. A. Stuart spoke ably on the qualifications of missionaries and the Rev. G. H. C. Macgregor gave many profitable thoughts on their attitude as soldiers, servants, and vessels. Dr. Pierson spoke on two occasions; his Bible reading on the first afternoon was full of interest, and the Rev. David Baron proved himself a master in Israel as he dwelt on God's purpose toward the Jews. Pastor Fuller Gooch powerfully shewed the need of steadfastness in these degenerate days, while Prebendary Webb-Peploe clearly pointed out the Scripture doctrine about rewards. In fact, the needs of a perishing world were so earnestly brought forward by all the speakers that we trust that the result, in glad yielding of men and means, will be evident and abiding. The Clapham Conference on the Coming of the Lord pursues the even tenour of its way. The fourteenth gathering has lately been held. Though the attendance is not numerous, it is representative. Its line goes out into all the world, as some of the addresses delivered there have been printed in *The Morning Star*, and reached, it is stated, 50,000 readers. Major Cockburn, who is comparatively unknown in England, having recently returned from India, spoke ably on "War in heaven," from Rev. xii. Among the other subjects treated were "The Rapture of the Saints," "The Millennium, its advantages and drawbacks," &c. We have reason to know that there are hundreds, if not thousands, in all parts of the country, to whom the Bridegroom's Return is unspeakably precious. They "love His appearing."

The fact that the Second National Council of the Evangelical Free Churches of England and Wales was held in London last March shows a strong tendency to amalgamate, or at least to act as far as possible in unison, on the part of all those bodies who joined in it. And we understand that the audience was large and representative. On this occasion Dr. Monro Gibson delivered a very able address. We find therein a most careful and comprehensive review of the religious and ecclesiastical position both of the Church of England and of the Free Churches. We cannot but be much interested in all he says about the Evangelical Alliance. "From the date of its formation," he observes, "we have been growing into better knowledge of each other." And he considers that the movement towards Reunion, if we may use the phrase broadly, was largely initiated and shaped by the Alliance. Fifty years have passed since it first lifted up its voice, and "for twenty-five of the fifty years we were meeting in prayer and conference, and learning

to know and love and trust each other." "Then," continues the Doctor, "began the era of federation." As instances of this, he mentions the six Ecumenical Councils of Presbyterians which have taken place since 1878; and he shows that the same spirit has begun to pervade the Methodist and Congregational bodies. The youngest but most active of these efforts is the Students' Christian Federation, formed in Sweden in 1895, to band young men together to advance the missionary cause. The Federal Union of Churches he was then addressing he regarded as an object-lesson to all the world.

We most heartily re-echo all that Dr. Monro Gibson urges regarding the imperative necessity that the Churches should be baptized with the Holy Ghost. But though there is so much that is admirable in Dr. Gibson's address, we must be allowed to differ from him on one or two points, where the tendencies of his views may lead to danger. We do not quite understand his condemning what is "individualistic"; the more so since he is reported to have stated to an interviewer from *The Daily Chronicle*, "The idea of the Church Catholic is growing steadily among us, and one of the results of that undoubted fact is, that we are emerging from individualistic notions—from the notion, in particular, of individual salvation." But surely individual salvation is a Scriptural doctrine—part of the foundation of our belief. There can be no true Church Catholic unless it is composed of those who have each one believed in the Lord individually for their personal salvation. Dr. Gibson also intimates that "Ritualism is good for babes," and says it is "the kindergarten of religious worship;" and quotes the Epistle to the Hebrews in proof. But the author of the Epistle to the Hebrews never intimates that Ritualism is good for New Testament babes. Dr. Gibson is also hopeful that the time is coming "when even the Church of Rome will hear the Shepherd's voice." But is not the command written: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"? (Rev. xviii. 4.) Surely, then, we have no right to expect that Rome will ever repudiate her false doctrines.

The general assembly of the Presbyterian Church of the United States has lately been held. The most interesting point in connexion with it is the character and career of its Moderator, Dr. Sheldon Jackson. He has taken the deepest interest in the spiritual and temporal welfare of the Red Indians. He was the founder of the Alaska Mission. He has travelled hundreds of thousands of miles to minister to them. More than a hundred churches owe their existence to his labours. At this meeting, General Harrison expressed the desire that the Presbyterian Church might now start upon a missionary career, and said that it did not require an expounder of the Bible to know that a Church which was glowing with missionary zeal was a growing Church.

Dr. Mair made some excellent observations in his recent address to the Established Church of Scotland assembling in Edinburgh. On the subject of temptation to doubt he advises young ministers: "Take counsel with others than those who are in a similar case to your own—with men of spiritual and intellectual experience, who stand fast in the faith and quit them like men. For how can one reed shaken with the wind help another? Or if the doubting lead the doubting, what then?" He has some valuable words bearing on

validity of Orders. He has only to speak of the Churches that repudiate such claims. "What then," he continues, "is left for the ministry of such Churches? I will tell what is left for us. We have our King—who is our King, because He did once for all give Himself a sacrifice for us,—a King who wills not that any other should give Him in sacrifice or crucify Him afresh—who lives not now in order to be sacrificed, but to reign, and who must reign till all things are put under His feet." May such thoughts as these be pondered by all who call themselves ministers of Christ.

The validity of Orders, as it is called, having been prominently brought forward in the Pope's Allocution, and in the reply to it by the two Archbishops, has now for some time past formed a prominent topic both in Synods and Conferences of the Established Church, and in various assemblies of the Free Churches. But the subject has nowhere been treated with more cogency and logical force than in "An Open Letter to Lord Halifax," lately brought out by Miss Cusack, generally known as the Nun of Kenmare. Though she speaks with the utmost courtesy, her strokes are like those of a Nasmyth hammer, completely pulverising her opponent. She proves conclusively that Rome has no valid orders, and this from Roman Catholic sources alone. When the teaching of the Papal Church on the subject of "intention" is carefully considered, it is evident that Rome has neither valid orders nor valid sacraments. One faulty link vitiates the whole chain, and many of these faulty links have confessedly existed from time to time. So Miss Cusack sums up a powerful line of argument by appealing to Lord Halifax: "My lord, pardon me for saying that it seems to me as if you had lost yourself in a fair dream of a perfect Church, and of an exterior unity which has never existed." Indeed, she shows that the Ritualistic position is utterly indefensible. We believe that Lord Halifax will never attempt a reply to this crushing exposure.

The annual meeting of the Foreign Aid Society was lately held at the house of F. A. Bevan, Esq. Its aim is to assist several Evangelisation societies on the Continent, which endeavour to raise the Gospel standard in various parts of France and Belgium. This good work is carried on in spite of many difficulties that arise from the infidelity and worldliness of the population on the one side, and from the hostility of the priests and Jesuits on the other. The Rev. G. R. Thornton spoke of the interest in work on the Continent, which some of them had inherited from the late Captain Trotter and R. C. L. Bevan, Esq. Prebendary White spoke from a long experience of the necessity for evangelisation abroad, and the blessing which had accompanied it. The Rev. George Whelpton has been labouring in France for fourteen years. He gave many interesting details regarding the progress of the Gospel at Havre. The number of those attending the services, and the change in their lives, was most encouraging. A fact that shows the power of the Spirit of God is that no less than fifty priests have been converted in various part of France, several of whom are now preachers of the Gospel. Many more are intellectually convinced of the truth of Bible religion, and are desirous to leave the Church of Rome. Miss Burgess, whose health obliges her to resign her deputation labours, emphasized the fact that the pastors assisted were thoroughly sound in the faith. Under a new secretary, it is hoped that the interest in this cause will be developed and deepened.

In the *Missionary Herald* of the American Board we have many interesting details of the growth of spiritual religion in Turkey. There are many children of martyrs provided for by Miss Shattuck at Oorfa, aided by a special grant from the Council of the Evangelical Alliance. As these boys were taking a walk a group of people stopped to gaze at them, and one said: "Does Miss Shattuck pick out all the fine boys in the community for her orphanage?" "No," replied another, "they grow fine after she has had them for a little while." The interest in the Bible is very great among the people at Severek. There are two or three centres where the Bible is studied every evening, and this must bear its fruit. Many of the Armenians are attending the Protestant services. The revivals which have taken place have filled the hearts of the missionaries with joy. The Vartabed at the Gregorian church at Baiboort expressed the deepest gratitude for the Christian sympathy and assistance rendered by the brethren of America and England. He spoke of the grace of Christ and power of the Gospel as being the real sources of the wonderful manifestation of Christian brotherly love and sympathy. The Armenians were thus saved, he said, from the brink of destruction. In European Turkey it is a most encouraging circumstance to find that the letters of the missionaries, instead of being filled with accounts of the movements of troops, abound with the history of revivals and of deepening religious interest. "Never before," writes Dr. House from Salonica, "have I had such continual sense of the presence of the Holy Spirit with me in the work." Forty people in two out-stations have expressed their decision to live for Christ. Children are offering touching prayers for the forgiveness of sin. There is a model village for giving among them, where the brethren give tithes for the Lord's work, just as they give tithes to the Government. In all these districts, God is in a mysterious way bringing good out of evil, and we must render to Him our fervent thanks for His great goodness.

Similar blessing we hear of in those parts of China which were the scene of those terrible massacres of missionaries. Dr. Griffith John reports that in Fuhkien, 20,000 had applied for baptism, of whom 5,000 had been accepted. He was thoroughly satisfied with these candidates. Dr. John continues: "Very remarkable advance has been made all along the line; we were never so strong as we are now. Our prospects were never so bright. I sincerely believe that we are on the eve of great developments in connexion with mission work in this land." There is also great encouragement in Japan. W. Mott, who has lately visited that country for the World's Student Christian Federation, gives a very remarkable report, in which he says, "The rationalistic wave, which has done so much to chill the life and enthusiasm of the Japanese Church during the last few years, is receding. Wherever you go you find the people willing to hear the Gospel, and some who are drawn to it. Not for many years have the people been so eager to hear earnest evangelical preaching. The experiences of the last few years have tried and sifted the Japanese Church. The preaching is more Biblical. There has been marked and increasing emphasis on the place of the Holy Spirit. The Japanese workers have recently been holding special conferences for the deepening of the spiritual life, and all over the country individual members are giving themselves to prayer for the outpouring of the Holy Spirit. In no country have we found the pastor and members of the Churches in so many different places giving themselves to the ministry of intercession. No matter in what part of Japan

we were, we found a ready response to direct Gospel appeals, and there were always some who decided to take Christ as a Saviour."

The valuable labours of Professor A. H. Sayce, "who occupies the only chair of Assyriology in England," are calculated to be of immense service to every devout Bible student. For the long period of thirty years he has been assiduously studying the monuments of Egypt, Assyria, and Babylon, which modern explorations continually unearth. The "clay tablets" which the Arabs uncover amidst the remains of these old-time famous cities, will be welcomed as throwing a very flood of light upon the inspired Scriptures themselves. He recently said: "I believe that in the main the recent discoveries establish the traditional as opposed to the modern critical view of the antiquity, and credibility, and historical trustworthiness of the Old Testament records—more especially the Pentateuch. . . . I have come to disbelieve thoroughly in the so-called critical view of the composition of the Pentateuch. I believe that, substantially, it belongs to the Mosaic age, and I see no reason why it should not have been written by Moses. . . . The Higher Criticism rests entirely upon what is called the literary analysis of the Bible, the division of the writings of the Old Testament among authors whose works are distinguished from one another by differences in style, and in the use of words and grammatical expressions. Experience shows that any conclusion of that kind must be extremely precarious, because it is next to impossible to successfully analyse written documents upon a merely philological basis, even in the case of languages well known and still spoken. . . ." It is well to receive such testimony from so reliable a student of archæology as this Oxford professor.

One of the most encouraging features of the present day is the strong desire expressed in many quarters to substitute arbitration for war, in the settlement of international disputes. Our American brethren have been taking a leading part in this matter, and their President himself urged the adoption of the proposed treaty by the Senate. Last January their National Arbitration Committee expressed itself most hopefully regarding the Arbitration Treaty which was then before Britain and the United States. Its members expressed the hope that, "while not rendering war absolutely impossible, it would make it so improbable, so remote a contingency, that we should be spared those wasteful disturbances of the business of the country which are sometimes caused by groundless rumours of impending conflict." We are sorry to learn, therefore, that this Treaty has been mutilated and then rejected altogether. Unfortunately, the two-thirds majority of the Senate was not quite secured. It appears that the Church of Rome put forth all her efforts to prevent harmony between the two great nations, and Mr. Michael Davitt, a strong Roman Catholic, went to Washington with the express purpose of trying to defeat the Treaty. His interviews with two or three Senators are believed to have effected this. Mr. Bayard, the late American Ambassador in London, is much concerned at this, but thinks that "the reverse for the Treaty is temporary, and that it will be revived again before very long, and be passed into law." Mr. Bayard believes that the great mass of the American people will support it. It would, indeed, be desperately sad if two nations, of the same blood, and both professedly Christian, each containing undoubtedly thousands of true disciples of the Saviour, were to drift into fratricidal conflict.

In close connexion with this movement, we note with thankfulness similar efforts made in different parts of the Continent of Europe. Last March, the *International Bureau of Berne*, the common organ of all the Peace and Arbitration Societies of the Old and New World, raised its voice to endeavour to prevent the outbreak of hostilities between Greece and Turkey. And now the Council of the *Société Française pour l'arbitrage entre nations* has sent a protest to the Ministers of the Six Great Powers, urging that an International High Court of Arbitration is needed, to place such efforts as they are aiming at on a solid basis. And they mention a very remarkable circumstance, that "the cases of successful arbitration in the past are too numerous to need recounting, while there has not been a single failure." For ourselves, we greatly fear that wars will continue until the Prince of Peace appears; and we believe that it is possible for there to be a righteous war, which shall cause oppression and cruelty to cease. But we are thankful to note the growth of a more wholesome public sentiment on this matter. Aggrandisement is too often regarded as identical with patriotism, and the war-fever is very unreasonable in many of its manifestations.

"THE BRIGHT AND MORNING STAR."

By the Rev. HANDLEY C. G. MOULE, D.D., Principal of Ridley Hall, Cambridge.

(Extracted from a volume entitled "Life in Christ and for Christ," published by Messrs. Hodder & Stoughton.)

"I am the bright and morning star."—Rev. xxii. 16.

THIS is the last place in Scripture where the glorious Saviour bears witness to Himself. A few lines below He once more promises to return: "Behold, I come quickly." But of His own words regarding His own excellence and majesty this is the last: "I am the bright and morning Star."

The hours of the great vision were almost over. The Apostle who had walked with Jesus long ago as His daily friend had been entranced for awhile into an experience of His presence as He now reigned in "the power of an endless life" (Heb. vii. 16); and at length the trance was closing. An influence altogether from God had been imprinting on John's soul the messages to the Churches, and the future of the Church; and now at the end the spiritual Voice has still this word to say; the Lord speaks of Himself once more. Perhaps the shadows of literal night were rolling from the rock of Patmos, and the literal day-star shone out in the region of the dawn. But, however, the spiritual view and the inner word were all of the light and of the day; "I am the bright and morning Star."

Our blessed Lord speaks here in a manner which is indeed all His own. Nothing is more deeply characteristic of His utterances, from first to last, than His witness to Himself. It is one of the main phenomena of the Gospel, most perplexing on the theory of unbelief, most truth-like on the theory of belief—this *self-witness* of the Man of humility and sorrows. Sacred exemplar of all that we commonly call self-denial, Jesus yet presents Himself always and unalterably in terms of self-assertion, and such self-assertion as must mean either Deity, however in disguise, or a delusion (may He forgive the word if its mere mention is irreverent), moral as well as mental, of infinite depth. "I am the Truth; I am the Life; I am the Bread of Life; I AM" (John vi. 35, viii. 58, xiv. 6)—such is His tone.

And here we have the same tone, perfectly maintained, as the same voice speaks again from amidst the realities of the Unseen. The imagery, indeed, is lifted from earth to heaven. He who is the genial Vine and the laborious Shepherd (John x. 11, xv. 1) now also reveals Himself as the Star of stars in a spiritual sky. But the novelty of the glorious term only conveys the truth which had always stood in the very front of the testimony of Jesus; the truth of His own sacredness and

glory; the doctrine that He, the Son of the Father, is the ultimate peace, and hope, and joy, of the soul of man.

Let us enquire a little into this divine utterance. Many treasures must lie hid is such a testimony so spoken. Some of them, however few, we may hope to make sure of as we go.

"I am the STAR." For the moment we take the sentence in this abbreviated form, for it will suggest to us something of the reason for the use of the starry metaphor at all. "I am the Star"; why the Star? Most certainly the word, with all its radiant beauty, is no mere flight of fancy. Prophecy, not poetry, gives us these last oracles of the Bible. If we need a ready proof, we have only to recall the clause just preceding: "I am the root and offspring of David"; words which are heavy with the golden weight of prophecy and prophetic history; part of the long testimony borne by Messiah Himself to the divine nature and structure of those Scriptures which had, as a matter of recorded and verifiable fact, begotten the astonishing phenomenon of the definite expectation of His first Advent. In close contact with that sentence occur the words before us: "I am the Star." Here then also is an appeal to the prophets. And among the prophecies in which stars form the symbol there is but one which can be thought to point to Messiah—the prophecy of Balaam. Balaam, as he heard "the words of God, and saw the vision of the Almighty" (Num. xxiv. 4, 17), had heard of a mysterious Person, or at least a mysterious Power, strong to conquer and to save, and had seen the prospect figured to his soul as a Star, destined in other days to rise from the horizon of Israel. And the belief of the Jewish Church, before and in the lifetime of Jesus, was that the Star of this old prediction was the King Messiah.

No doubt the import of Balaam's words has been variously explained. No doubt the whole doctrine of definitely predictive inspiration has been, and is, most laboriously denied. But do we believe that these words of the Apocalypse are themselves a divine reality? Do we believe that both in, and thus after, "the days of His flesh" Jesus undertook not only to teach, but to foretell? And do we believe that He was and is all that He claimed to be? Then we have passed the point at which for any *à priori* reasons we can think it seriously difficult to believe that He had been already foretold, however long before, as the Star of Jacob.

"I am the Star." Prophecy then spoke of Messiah thus. The word indicated His kingly dignity, touched and glorified with the light of Deity, or of Divinity at least. So the Lord takes it up here. He claims here to be the mystic *King*, immortal, spiritual, divine; the regal Conqueror, quelling His enemies and possessing His redeemed. This is what appears under other forms in other and earlier passages of the Apocalypse. "He had a name written, King of Kings"; the Lamb is "in the midst of the throne," which is "the throne of God and of the Lamb." (Rev. vii. 17, xix. 16, xxii. 3.)

But now we look further into the text. It not only claims the ancient prophecy for Jesus as the King of the new Israel, it expands that prophecy, and brings truth out of truth from within it. For the Saviour does not only assert Himself to be the Star, the bright Star. His presentation of the glorious metaphor has in it something new and special: "I am the MORNING STAR."

Why was not the word Star left alone in the utterance? In pointing to Messiah as the star were not the ideas of brilliancy, and elevation, and all that is ethereal, sufficient. No; not sufficient. Messiah Himself so qualifies the word by this one wonderful epithet as to show Himself as not the King simply, but the King of Morning, around whom gather, and shall gather for ever, all things that belong to tenderest hope, and youngest vigour, and most cheerful aspiration; such beginnings as shall eternally develop, and never contract into fixity and decline. He claims, where He indeed is King, to be the secret of such *juvenescence* as nothing else can ever give to the finite spirit. For His Israel, He claims to be the ever-blessed Antithesis to all that has to do with decay and ruin, to all the woes and weakness of melancholy, to all "profitless regrets and longings vain." Not that He bids His follower crush pain, and ignore bereavement, and forget the past. But He asserts Himself the Master, the King, of a future which will far more than make amends for the discipline of the present. And meanwhile, being the Eternal One, He is

always so present with His own as to put them already into vital connexion with that future, and to pour its strength and joy into their life this hour.

"I am the Morning Star." Such in part is the import of this last testimony of Jesus to Himself. It reminds His happy disciple that the beloved Lord is no mere name of tender recollection, no dear relic of a perished time, to be drawn sometimes in silence from its casket, and clasped with the aching fondness and sprinkled with the hot tears of hopeless memory. He is not Hesperus who sets, but Phosphorus who rises, springing into the sky through the earliest dawn; the pledge of reviving life, and growing light, and all the energies and all the pleasures of the happy day. And the word speaks of a kind of joy for which the open noon would not be so true a simile. It suggests the joys of hope along with those of fruition; a happiness in which one of the deep elements is always the thought of something yet to be revealed; light with more light to follow, joy to develop into further joy, as the dawn passes into the morning and then into the day.

We have matter here then for some thankful thoughts on the blessings of light, and happiness, and vigour, and hope which are bound up with the true idea of the religion of the Lord Jesus Christ. Here we are reminded how remote from melancholy are its principles and its motives. Here is One able indeed to guide, and enliven, and develope, the whole of existence for His disciple; not only to prop his dying head, but to animate the fullest energies of his strongest prime; and then again able with persistent grace to be His blessing to the last, shedding a morning light over the decline and shadows of advancing years.

Let us take up some of these aspects of the truth of our text, and think awhile over their details.

1. First, then, we are reminded here that as "His commandments are not grievous" (1 John v. 3), so the motives He gives to animate His loving follower to obedience are not melancholy. I would not be mistaken. The religion of Jesus Christ is very far from teaching that "there is nothing in God to dread." What language can outdo the terror of the warnings of the Saviour when He speaks of what is, according to Him, the sequel, the necessary sequel, of that wide road on which, according to Him, so many travel? But this is not to say that His motive principles are things of gloom. It is not melancholy that looks direct at realities, and acts upon the view. It is not melancholy to bid us gaze in earnest on the unfathomable mystery, which is also the iron fact, of sin, and to tell us without reserve what sin must lead to, in the spiritual nature of things. Not to do this would indeed be melancholy; for it would be the reticence of a dreadful irony. But the Lord, who speaks about the abyss, does so that He may speak with infinite earnestness and the smile of His own welcome about the rescue and the remedy. And that remedy is no shadowed secret, no nocturnal initiation; it is the morning-light of the knowledge of Himself. The life eternal, the destruction of the second death, is the knowledge of Himself; and to know Him is to live in light indeed. It is to touch a sympathy boundless alike in its tenderness and in its power. It is to deal always and everywhere with One who is not poetic legend, but the central Rock of history. He has proved Himself in the fields of fact to be a reality for ever; and He is exercising at this hour in human experience a personal influence too vast, too manifold, too peculiar, to be explained by any mere memory of recorded and departed power.

He being such, and such being the knowledge of Him, what are in brief His sacred principles for the man that seeks Him? In their essence, simply these: First to trust Him, then to follow Him. The soul is directed, for its repose and its life, far from subjective bewilderments of thought to things objective altogether, because altogether His, not ours; to the blood of His Cross, and to the power of His Resurrection. And for its progress, for its hope, it is directed still onward from itself, because still to Him; into the ethereal open air of His will, His possession, His glory. It is called every day and every hour to a surrender of itself to Him; to the daylight reality of a true self-dedication to One who does indeed reserve to Himself the right to be silent when He pleases, but who has proved Himself worthy of an absolute trust in regard of His perfection of wisdom, and power, and love.

2. Again, this glorious epithet of the Star of Salvation, this morning-word,

reminds us that not for a part only, but for the whole of the earthly course, early as well as late, late as well as early, Jesus Christ is the true light to lighten every man. Not for the sick room only and for the dying bed is His Gospel good. Let us often thank God that it *is* good there. Many of us have stood and watched in the face of others all that can be seen of death, perhaps while the very "desire of our eyes" (Ezek. xxiv. 16) was being taken from us; and there we have felt a little of the mighty difference between the moment before death and the moment after. Or perhaps our own life, even in its early prime, has hung in balance, and some of "the powers of the world to come" (Heb. vi. 5) have touched us through the thin curtain of extremest weakness. One religion only will do at such a time: the religion which has really dealt with sin, and with death; the Gospel of a Redeemer who has willed to die beneath the rod of His own law, and has risen again with the keys of the Unseen for ever in His hand.

"Jesus, I cast myself on Thee,
Mighty and merciful to save;
Thou wilt go down to death with me,
And gently lay me in the grave."

There is but one religion which can make such language as this the natural speech of its followers. Let us be glad that there is one.

But this same religion is not only the last light for dying eyes. It is the star of *the morning* of even this lower life. There is that in it—or rather in HIM who is His own religion—which is of all things fitted to enter with harmonious power into all the confiding joys of childhood, and into all the wide excursions and strong ascents of youthful thought and will. One condition does the Lord propose to the young soul, as to all souls—the condition of submission to Himself. And where through His grace that condition, in its true sense, is accepted, there an element essentially of strength and gladness will be found to develop within the life; a cheerful assurance of a companionship most warm and tender because divine, of a vivid sympathy meeting every true need of grief or happiness, of a wisdom which concerns itself with every detail of every day, of an affection to which the best endearments of earth can but point as to their glorious archetype. And above all this, and with it all, there will be the power of the known presence of an invisible but awful purity, and of the spoken promise—in connexion with that presence—of a final life of deathless joy. And, without a law of unbending holiness above it, and without an immortal hope before it, the gladness of the most youthful heart carries, lurking beneath it, the sure causes of gloom, and failure, and melancholy decay.

Will my brethren who have just entered on their academic course* suffer me, in the sincerity of respectful earnestness, to point this appeal direct to them? Would you have this new life of yours, rich beyond all reckoning in possible happiness and good, would you have it not merely safe but glad, glad with a pleasure which will bear looking into, and fruitful, as it is meant to be, of results full of pleasure for yourselves and others? The sky for most of you is bright with the morning of this world. Not that many have not already tasted something of the sadness of things; many a man comes up here for his first university term experienced already in loss and sorrow. But these burthens in their fulness cannot yet have come to the most among you, thank God; and the hope and joy of life prevails. Well, do you really care to perpetuate hope, and to make joy immortal? Do you care for that which will be in you a well of youth springing up into the endless youth of the sons of the resurrection? Then assure yourselves of Jesus Christ, who is the Morning Star. Acquaint yourselves with Him, in that special and definite contact of faith which, finding Him to be Saviour, inevitably also apprehends Him as Friend, and as Master. In Him so known you will find that which will lend an immortal brightness to all other things which, being pure, are capable of reflecting immortality. You will find in Him an influence which will intensify all just enjoyment and will glorify all healthful knowledge by connecting it with things to come; an influence *without*

* The Sermon was originally preached before the University of Cambridge at the opening of the academical year.

which nothing else, no, nothing, can be safe from impurity and decay; no social pleasure, no delights of reason or imagination, no charm of letters or of art. Take up these things and leave your Lord behind, and you will be only carrying your possessions to their burial, with your face to the region of disappointment, weariness, and final loss. You will be on your way to find the hollowness—on these terms—of all delight; to be at length above all things tired of your own principles of life and your own tone of thought. But take up these things, as you can, and make sure of your Lord with them, as you may; receive them, and use them, for Him; and you are bearing your possessions along the path of life, and light, and day, straight towards the rich eternal issues of all the training, whether of affliction or gladness, through which you pass under the leading of Him who is the Morning Star of the Epiphany of glory.

3. In a few short years there may, there must, come over you the sense of an approaching maturity and fixity as to earthly conditions of life and action. You will find, late or soon, that as to this world your rate of movement in work and in enjoyment is no longer what it was. But if indeed "Christ dwells in your hearts by faith" (Eph. iii. 17.) there will be a charm there which will not only console you under the change, but will glorify it to you. As eternity approaches, you will more distinctly see the connexion between it and time. The appointed task, even under the burthen of the failure of outward power, will be met by you as those only can meet it who know that all things are links in the indissoluble plan of an eternal Friend, and that the veil is already parting which shuts out for a season the open view of the perfection and acceptability of all His will.

Grace can work strange and beautiful contradictions to the natural decay of our sense of enjoyment of external things. I know of one whose life had been spent in a city rich with splendid monuments of the past; and it had been a life of dull indifference to all things noble and fair. But his Redeemer at length became to him a reality; and then he said that never before had he *seen* the beauty and grandeur of the place where he had lived so long. I know of another, a brother-student of our own, who so far differed from the great Poet of Immortality as to declare that the "splendour in the grass and glory in the flower," and the infinite beauty of the vernal woods, had never truly come to his perception till he discovered the light of "the love of God which is in Christ Jesus our Lord" (Rom. viii. 39).

So we have traced a little way some of the suggestions of this heavenly utterance. We have remembered the divine, the dear, Redeemer whose Gospel is the very antithesis and antidote to that melancholy which is always akin to perplexity and weakness. We have seen in Him the true secret for a true security and perpetuity in the days of life's full vigour, and then as the Revealer of that glorious continuity of time with eternity which keeps the cancer of despondency out of earthly maturity and decline.

May we not, in conclusion, move a step further, and find here a promise which is concerned also immediately with the heavenly world itself? He who here calls Himself the Star is elsewhere called the Sun (Mal. iv. 2.); and we might think that He speaks here as, in a certain sense, His own Forerunner; the Firstborn from the dead, whose own resurrection is the heralding of His own final triumph. But it seems truer to the analogy of His other metaphoric titles to view this title as belonging properly not to any passing phase of His majesty but to its essence for ever.

What elsewhere He claims to be, that in perpetuity He is. On the throne, as truly as on the Cross, He is still the Lamb (Rev. vii. 17). In the fields of Heaven He is still the Shepherd, "leading His flock to the living fountains of water." And surely in the upper skies He will thus be *for ever* the Star of Morning; the eternal pledge of a life which will be for ever young, of energies which will accumulate without end, of a service before the throne which will always deepen in its ardour and its triumph, of discoveries in the knowledge of the Eternal and His love which will carry the experience of the blessed from glory to glory in a succession which can never close.

Avidi et semper pleni, quod habent desiderant.
"At thy right hand there are pleasures for evermore."

Foreign Intelligence.

FRANCE.

(From our own Correspondent).

PARIS, June 1897.

The dreadful catastrophe at the Charity Bazaar in May last needs a passing allusion. In this tragic hour, human solidarity has showed itself most powerfully. From many foreign countries, messages of sympathy have been sent to us; England was the first in giving an expression to her compassion, not only the Queen, but London and other cities have expressed sorrow with the mourning families and the whole nation. Our churches have been honoured by an evangelist, who helped courageously in saving life, receiving with many others a first class silver medal.

Let us cast a rapid glance at the annual meetings of our religious societies. From Pastor Bertrand, general agent of the Bible Society of France, we hear that about 19,500 copies of various portions of Holy Scripture have been sold or given away during the year, among which were 6,300 complete Bibles.

The Paris Religious Tract Society has announced the appointment of Pastor Chastand as chief agent. From the report we find that 600,000 copies of the publications of the society have been circulated. The sale of the *Almanach des bons Conseils* has produced a profit of some hundreds of francs; on the other hand, the old *Ami de la Jeunesse* is a heavy charge on the Society, and its publication will cease next year, unless friends provide new means of supporting it.

The report of the Sunday School Society is encouraging. The receipts have exceeded the expenditure by 6,500 *fr.* Pastor Schaffuer has visited many of the associated schools in different parts of France, and his report helps us to appreciate the services rendered to the Churches by Sunday Schools.

The French Society for the Observation of the Lord's Day has held its anniversary, and its excellent work has been ably advocated.

The French Temperance Society of the Blue Cross numbered, a few months ago, 1,200 members. They have organised a great number of lectures, which have been delivered in different centres, some of them in the *salles* of the MacAll Mission. There is certainly increased activity against intemperance. We are sorry to say the Paris section of the Blue Cross is suffering a small deficiency of 500 francs.

The income of the Foreign Missions' Society is larger than that of last year, and this notwithstanding the efforts made by Protestants to supply the extraordinary claims of the Madagascar Mission. Pastor Boegner, director of the Society, refers in a few words to the urgent needs of the Missions in Madagascar, in Lessouto, on the Congo, and in Senegal.

The excellent work of the Deaconesses is bearing good fruit. Recruiting goes on slowly, and the new comers are hardly sufficient to take the places of those requiring rest. Thirty-six sisters are working in the twenty-five different homes established in the departments; the House of Paris employees has twenty-three others; the hospital has received 346 inmates; while the financial situation is satisfactory.

Our three most important societies of evangelisation—Evangelical Foreign Missions, Central Society, MacAll Mission—have made up the deficiences threatening their usefulness. The zeal is great, but the needs still greater. From all our mission-fields—especially the Congo, the Sénégal, Madagascar—comes the cry for new and abundant help.

In the field of interior mission, great efforts are just as necessary. M. Houter, who has publicly confronted the atheist orator Sébastien Faure at Marseilles writes: "I wish to see a Sébastien Faure raised from the evangelical party; I myself, if I were more free, would like to undertake a series of lectures. Our churches, supported by public opinion, ought to lend their pastors for such enterprises, and supply the required means." Never, certainly, was the time more favourable to unfurl our banner.

During the pastoral conferences many important subjects have been discussed with great earnestness by Pastor Henri Appia and Pastor Corley. Pastor Lacheret's essay on the *Nautre of Revelation* was a model of earnest and methodical treatment of a great subject. The discussion which followed included, among the speakers, Professor Sabatier. One cannot hear Dean Sabatier without recognising his intense convictions and his talent in debate.

We cannot close this letter without mentioning the sad news received three days ago from our little army of valiant missionaries in Madagascar. Two of them, Pastor Minault (who was just joining his station at Fianarantsoa, in the Betsileo) and M. B. Escande, who accompanied him, have fallen victims to the opposition of the natives on the heights of Aukaratra. No further details are to hand.

GERMANY.

(*From our own Correspondent.*)

BERLIN, June 17, 1897.

THE Parliamentary discussion on the proposed amendment of the law on associations, which I mentioned in my last letter, has been foremost in the public interest. What will become of the Bill is not known yet, as the Prussian House of Lords will have to give its vote still. In the House of Deputies all the objectionable clauses have been eliminated. The House was as full as one seldom sees it. Only two clauses remain—the one, which is the desired reform, abolishes the now existing defence for associations of a political kind to get into connexion with each other; and secondly, as the only concession made to the Government, that young people who are not of age, are in future not to be allowed to take part in political associations or meetings. Whether the Government will accept this small remnant of the Bill, whether the other House will re-amend it in the sense of the Government and thereby make the acceptance in the House of Deputies impossible, remains to be seen. At all events, we are pleased that a restriction of the right of meeting has not been accepted and proved impossible. In the interest of religious liberty we must be pleased at this. The present Government would, of course, only have used the full powers it claimed against social democracy, but in our age it is impossible to know into whose hands the reins of Government may come, and full liberty is too important also for the religious development of our country.

The Gustavus Adolphus Society will celebrate its fiftieth anniversary at the end of September. As it is a Jubilee meeting, it will take place here, in the capital of the German empire, and everything is being done to make it worthy of the occasion.

The sittings of the Berlin City Synod, on the 15th and 16th of this month, afford little general interest. Practical work is done in a business-like spirit, and this is better than when theoretical questions take up the time.

The "friends of the Positive Union" held their conference here to-day. The first address was delivered by Professor Lemme, of Heidelberg, the President of the South German Department of the German Branch of the Evangelical Alliance, on the "Church Ideal of the Reformation." Of course the speaker had to affirm that the present state of the Protestant Church does not resemble this ideal. Nevertheless he was free from that pessimism which hinders a fresh and enterprising action. Mr. Stöcker on this occasion expressed his regret that the evangelical circles retired into smaller meetings of Christian fellowship, and had too little interest for the general state of things. He was, however, refuted in this, and it was very justly replied that our evangelical men, who form Christian fellowship for the deepening of spiritual life, were very aggressive in their missionary zeal, and that the parties ought not to be prejudiced against these lay helpers. The second subject, "Why so many people remain aloof from the Church, and on the best means to regain them," was very ably introduced by Court Chaplain Wendlandt, of Postdam.

On the whole, the missionary evangelistic efforts of our age do not remain without results. Everywhere in Germany individuals are being converted, and Christians seek furtherance in religious life and fellowship with each other. This is a distinct feature of our age. But it is true that, with the exception of a few zealous workers for Christ taken from the ranks of our nobility, the great bulk of our educated classes—the "upper ten thousand"—keep aloof from these fellow-

ships, and that is greatly to be pitied. On May 21, the Minister of the Royal Household, Herr von Wedel, opened his garden to a large meeting on behalf of the Young Men's Christian Association and evangelistic work in the capital. Mr. Phildius spoke on behalf of the former, Count Pückler of the latter cause. It was a grand meeting. Nearly two thousand persons were present, but they belonged chiefly to the lower classes. Of the people forming the same class with the kind host who had lent his beautiful garden, only very few appeared; this has yet to be changed, as, notwithstanding the democratic tendency of the age, the upper classes have still a good deal of influence. Dr. Müller, who has been working successfully in South Germany by lectures for the educated people, has been invited to come here next winter. He will be here (D.V.) from October to December. Let us hope that he may in some way help to overcome the defect just named, and show us that evangelisation is also efficient among the upper classes.

SWITZERLAND.

THE following circular appeal was issued last month by the Central Swiss Committee of the Evangelical Alliance:—

Dear and Honoured Brethren,—In the midst of Christendom, in Europe especially, many souls are cast down by reason of the oppression of the enemy; oppressed by the massacres which for years now have deluged the East in blood, and by the frightful misery which has ensued,—saddened by the fruitless conferences and debates which have proved barren of results, and which enervate through disappointed expectation. These souls are burdened with the thought that although the war may be over, yet so much ruin remains to be faced, and so many contingencies are imminent. In view of this state of things a grave question presents itself—namely, is there nothing for the Church to do at this solemn moment?

This feeling of profound distress was, in May last, expressed at the Synod of the Eglise Libre, in the Canton de Vaud; and this Synod, penetrated, as it truly said, with a sense of the responsibility of the Christian Church in the present sad circumstances, prayed the Central Committee of the Evangelical Alliance to address an appeal to the Churches that one Sabbath, at least, should be set apart for humiliation and prayer. Seizing cordially the mission which has been confided to us, we invite the various committees in Switzerland, in so far as they are in sympathy with us, to take measures to insure within their own respective limits, that the Sabbath, *June* 27 *especially*, shall be set apart for the purpose above mentioned.

Above all we humbly lay our project before the Throne of Grace. Why may we not hope that this gathering together of Christian brethren at His feet may bring forth the fruits of justice and of peace; and that a rich blessing, both spiritual and temporal, may rest on the populations so severely tried? And may we not expect to see the advent of religious liberty which the Alliance demands for all, as one of its most precious privileges. Why should there not be also a renewal of spiritual life in our common Christianity; a giving up of the whole man, body, soul, and spirit, instead of the half-hearted consecration, the absorption in things of this life, and the thirst for pleasure and enjoyment—things which keep mankind far from God.

Dear brethren, if a great many are as yet spiritually undecided, uncertain as to which course they should take, incapable of arriving at any true convictions, *we* at least, know, do we not? that our God is in heaven, that He is a living God, and that in Christ He is standing with open arms ready to receive erring humanity, and pour out upon it His blessing. May this certitude, founded on His faithful promises, penetrate our prayers, and give them power and perseverance. Feeble in ourselves, we shall, nevertheless, see realised on behalf of those whom we bring before the Lord wonderful and gracious favours, such as are, indeed, needed, and of which we are assured by the word which Jesus addressed to Martha at the tomb of Lazarus—"Did I not say unto thee that if thou wouldest believe, thou shouldst see the glory of God?" (John xi. 40).

With fraternal affection in the name of the Swiss Central Committee of the Evangelical Alliance,

Lausanne, June 10, 1897. CH. CURNOD, *President.*

GENEVA EVANGELICAL SOCIETY.—Extracts from the last annual report of this energetic Society have been received. It has three principal methods of Christian service embraced in the Theological College, the Colportage Agency, and the Evangelization Department. Thirty students are attending the College lectures. The agents engaged in colportage labours number about a hundred and seventy annually; and several hundred thousand Bibles, New Testaments, and other religious books have been sold by them. During the last fifty years a hundred and seventeen missionary stations were organised, and most of them have become regular churches. We are glad to find that the heavy deficit of two years ago in the funds of the Society, which amounted to £1,600, has been removed, and the accounts close with a balance of over £400.

ITALY.

THE remarkable utterance of the Cardinal Archbishop of Florence would have given occasion to believe that a large and truly evangelical element had entered into the Romish Church. The fact, however, of the discourse having been delivered at the opening of the "Congresso Mariano," and like expressions having been so often qualified in similar instances, great expectations can scarcely be indulged in. Well it will be for Italy if the Cardinal's discourse is translated from words into deeds. One of the most noteworthy features of the address is the absence of any allusion to the Virgin, and as the Congress was announced with much pomp, invoking the "aid of the Holy Spirit and the protection of the Virgin Mother," the omission is somewhat startling. That the person and work of the Saviour should be the subject intended to be brought to the fore can scarcely be doubted. The Archbishop says: "We, profiting by the full liberty of speech, which we claim as a right, and which we enjoy, we proclaim openly and fearlessly that it is high time that the Christ were restored to His throne as the supreme Ruler and Governor of men. We insist upon the teaching of the Word." The Cardinal then goes on to encourage all who would fight the good fight by citing the conduct of the old Christian soldiers who were ready to give their lives for their Emperor, but who, when called upon to deny their faith, chose to bare their neck to the executioner rather than submit to the tyrants of the conscience.

A large-minded disposition pervades certain paragraphs of the discourse. "There is a universal outcry," the Cardinal proceeds, "against the condition of society, its want of moral tone and rectitude. Catholics must not content themselves with lamentations and mourning, but endeavour to bring about a thorough reform in our civil life. The Catholic religion is not *a monopoly*, the *monopoly of the few*. Jesus Christ has died for the sins of the *whole* world. He is the Saviour of all men, and by His Spirit the religion which He has founded ought to prevail."

The programme of the Conference was drawn up by his Eminence, and was somewhat severely handled by those members who were more than anxious that the great Mother of God (!) should be exalted and glorified. To them the Cardinal boldly replied: "If this programme is by some deemed unworthy of approval, let me say that our Lord has placed *His* claims above any human wisdom or science, and that any reprobation of those claims is an insult to the Christ Himself. The programme has received the Pope's blessing. That is enough for me. And I will frankly say that no good Catholic condemns a prelate because he speaks too much about, or too frequently of, Jesus Christ. Such an one would condemn St. Paul, who had constantly that holy name on his lips."

The visit to Italy of Mr. Arnold, the General Secretary of the Evangelical Alliance in London, has given unfeigned satisfaction to the bodies of Evangelicals, from whom he received a true fraternal welcome. The *Bollettino*, of June 1, chronicles: "Signor Arnold was present in the Waldensian Church in Rome. At the Morning Service, May 2, our people listened with great pleasure to the hearty words of affection which were brought to them by Signor Arnold from their brethren in Christ in Great Britain."

The Florentine Branch of the Alliance also had the gratification of welcoming Signor Arnold to Florence. The meeting which was held on April 26 was attended

by a very fair audience, drawn together more especially to hear a statement of work done by the Alliance in the past. Signor Arnold instituted a comparison between Europe of the present day and Europe fifty years ago, from the standpoint of religious liberty, and briefly stated what the Alliance had done to defend the rights of conscience, not unfrequently intervening (and often successfully) between the oppressed and the heads of the States. He referred particularly to Russia and Turkey. Speaking of the condition of Christians under the Moslem rule, he mentioned the fact of the Sultan, who restored liberty to the Protestant congregation in a certain city, but whose efforts were rendered more difficult by the intolerance of the Greek community. This would seem to show that even sultans were not always opposed to the desires and petitions of their Christian subjects, and forms a striking contrast to the recent outbursts of furious barbarity in Armenia. The speaker gave a few instances of a very touching character regarding the sufferings and heroic faithfulness to the Christian faith of some of these unfortunate people. Coming then to the Stundists of Russia, Signor Arnold spoke with earnestness respecting their persecutions, which were mainly owing to the bitter feeling felt towards them by the Greek clergy. The oppression to which they were subjected by inferior officials never reached the ear of the Emperor; it fell to the lot of the Evangelical Alliance to seek to place before the Czar the treatment which was meted out to this section of his subjects. Signor Arnold entreated all present to lay the case of these sufferers before the Throne of Grace—these persecuted ones for righteousness' sake, remembering that "the effectual fervent prayer of a righteous man availeth much."

Some interesting news comes from Chicago and St. Louis regarding the work done in those places by the Chiesa Evangelica Italiana. The large number of Italian immigrants scattered over the American continent calls loudly for evangelical teaching. On Palm Sunday, Signor Buffa preached in the first Italian Presbyterian Church in Chicago to a goodly company. There are about ninety-eight communicants. The worthy pastor has also started a mission in another part of the city. Through the generous assistance of the friends of Italian evangelisation, a good piece of ground has been purchased for a mission hall, which will also be used for an evening school.

In the northern circuit of the Wesleyan Methodists in Italy a new building has very recently been opened at Omegna, on the Lago d'Orta, a spot inhabited by an industrial population. A new hall was opened on May 18. Several pastors of various denominations were present, and also at a meeting held the following evening, when the most fraternal spirit was shown to those who have the undertaking so thoroughly at heart.

The annual Conference of the Episcopal Methodists was held on May 12 in Venice. Interesting details were given proving that they are doing a noble work in Italy. In the fourth sitting the Conference gave its adhesion to the protest of the Evangelical Alliance against the Armenian atrocities. A movement has been set on foot by the Roman Catholic clergy with the view of checking swearing and sabbath breaking. It is to be regretted that church festivals are included in the programme, as there are so many that they encourage idleness and license.—K.F.D.

The Evangelical Church of Italy, in its last annual report, presents evidences of real, substantial progress. Its work extends over some ten districts, including Piedmont, Tuscany, Lombardy, Venice, Naples, Rome, Sicily, and elsewhere. The good work is carried on by sixteen Pastors, twelve evangelists, two Bible women, and four colporteurs. There are in all thirty Churches in actual existence, and thirteen in course of formation, with a role of communicants of over sixteen hundred; while the number of adherents reaches a very much larger total. At nearly every centre Sunday-schools are in active operation, and in some districts day-schools as well. From several stations reports have been received of vigorous opposition to active evangelistic labours on the part of Roman Catholic priests. But in other cases there are gratifying results, showing in some instances great awakening and a growing attachment to Protestant truth. More than 150,000 francs were received last year by this Italian Church to aid in the extension of Evangelical Christianity.

TURKEY.

ON BEHALF OF THE ARMENIANS.

We have received a long and interesting communication from the Rev. James Martin, M.A., M.D., Missionary of the Irish and Scotch Reformed Presbyterian Mission at Antioch, but we are only able to afford space for portions of the letter, which is dated Antioch, May 13. Dr. Martin refers to a communication which appeared in our April issue, from Aintab, describing a combined service, in which the missionaries united with the priests of the Gregorian or Old Armenian Church. He then calls attention to further details regarding this service, and which appeared in a London paper "from the pen of a distinguished English Scholar." Dr. Martin quotes from this paper as follows: "The President of the American College preached at the Gregorian High Mass. The service is much more extended than most Masses of which I know anything. . . . The procession of priests, as they brought the elements from one altar to the other to place them in the hands of the celebrant, was very interesting. The approaching priest recites the Psalm—'Lift up your heads' . . . and the celebrant enquires, 'Who is this King of Glory?' and so on, the elements being then placed on the altar." The writer records that after this came the sermon by the President of the American Missionary College, that then came his own turn to say a few words, and that after this . . . the elements were elevated. "In the second Protestant Church," he proceeds, "the opening part of the afternoon service was given up to the Gregorians" [Old Armenians], "who were allowed to bring their altar with them and set it up, with a censer and other necessaries, in front of the Protestant pulpit." I am the more particular to make these quotations from the letter of that visitor—who, it will be observed, was a spectator, and not only so, but, through permission obtained for him by the President of the American College, took part in the proceedings at more than one of those united services, because they considerably supplement the letter to *Evangelical Christendom*, and because the latter letter states that in one of the combined services the "mass" was "omitted."

It will be seen that the service which the Protestant missionaries have thus arranged is a united or mixed service, in which Armenian ritual and idolatry alternate with parts of a Protestant service. I deeply regret this action as following upon the recent terrible events affecting the Armenians. Very strongly have I felt that the Armenian people having suffered such atrocities as to their bodies, we missionaries should be stirred to a care and an effort more diligent and more faithful than ever for their souls. It is, I think, pretty generally held by us that the occasion, in great part, of the rise of Mohammedanism, whose tyranny has worked such horrors as against the non-Mohammedan inhabitants of these countries, was the departure of the ancient Christian Churches from Gospel truth and Gospel paths—their falling into idolatry by the worship of pictures and images, and especially by mariolatry. With the recent atrocities in view, I have felt it our special present duty to raise our voice in still more distinct testimony against these idolatries, and to call the Armenians to repentance, that turning unto God they may find God turn unto them.

Our correspondent at Aintab writes on May 19:—

"The great festival of Courban has passed off without any specially disquieting incident, and the government still continues to exercise the utmost vigilance in guarding against any disturbance of the public peace; in fact, just this time seems to have been chosen in which to make quite an unusual display of energy in vindication of law and order.

"Four men, from what may be called the roughs of the city, who had been in prison for several weeks for disorderly conduct, for using threatening language against Christians, and for being among the most offensive agitators and excitors of the panic that disturbed our city soon after the Tocat massacre, were taken out in the very face of a threatened popular rescue, and sent away under military escort into exile. This bold and decisive action of the government has made a deep impression, and is the first case of anything like adequate punishment for threats or violence to Christians that has been seen in these regions for the past two

years. Business of all kinds is exceedingly dull, and the poor are finding it extremely difficult to get work at even the lowest wages; this of course increases by so much the difficulty of the Relief work.

"Our new Orphanage was opened last week, and there are now some twenty-five children enrolled in its list of inmates. It is proposed gradually to increase the number to one hundred or more if necessary. Our first effort still is, so far as possible, to provide for these destitute ones in private families.

"Over all our hopes and plans for the future of our work in this land still hangs the dark shadow of the tempest which has desolated and which yet threatens us. Under such circumstances it is only natural that a large part of our most enterprising young men should be thinking more and more of providing for the future by escaping from the disabilities, terrors, and anxieties under which they have been held; and, so far as this is a question of prudence and wise forethought for themselves and their children, it is not possible to wonder at nor censure this desire and effort to seek new homes. But, on the other hand, when we think of the vast number of the poorer and less enterprising people who must remain and in some way adapt themselves to whatever conditions may exist here, we feel like appealing strongly, even passionately, to those educated young men who are able and seem providentially called to be leaders and comforters of the people in times of the deepest trial and distress, to throw themselves, whatever may be the self-sacrifice involved, into this work so invitingly and providentially open to them. For men capable of appreciating and rising to the demands of a great crisis, the opportunity seems to us on the ground an unparalleled one: true, the future of this people is extremely dark, but for this very reason they challenge the sympathy of all true men; besides, in one direction at least, there is light and hope for them that may well encourage the most despondent. Never in the history of the world has there been a people more wonderfully prepared and ready to hear and to heed the voice of wise and sympathetic Christian teachers—churches are everywhere crowded, the people are fairly clamouring for schools and teachers, and the opportunity for earnest, faithful Christian leadership seems practically unlimited. Where could a young man, with a passion and a purpose to help in building up the Kingdom of God in the world, devote himself to more hopeful work than among this people? We especially appeal to educated young Armenians in America and England to consider this question in the light of Christian duty and self-sacrifice, and see if they have not in this crisis a most manifest call of the Master to follow Him in the way of self-denial and danger for the good of these sadly torn and scattered remnants of their own people; and we adjure Christians of every name and land to give their utmost sympathy and aid to all worthy young men who are minded to give themselves to this work."

Our correspondent at Oroomiah, Persia, writes:—

"The accompanying sheet gives a statement of the moneys received by us from all sources, as well as an account of the manner in which they were expended. I wish I could also adequately describe the gratitude of the multitudes that have received this help sent by you. As a Mission, too, we desire to express our most sincere thanks for this response to our appeals. It is hard enough to witness the distress of these refugees. It would be unbearable did we not have the means to relieve, in some measure at least, their sufferings.

"Over eight thousand persons have shared in the benefits of your gifts: for the most part they are Nestorians, not more than two hundred Armenians having come to Oroomiah. Most made their escape into Persia at the risk of being arrested, and punished, and turned back—many at the risk of their lives. They came over penniless, shabbily dressed—some even barefooted—over, snowy mountains. They tell many thrilling tales of their hardships and dangers. Many were frostbitten, so that fingers and toes had to be amputated; many contracted serious illness; mothers gave premature birth to their infants, and were left on their mountains to be buried by the driving snows.

"*Their Present Condition.*—Up to the present, the help rendered has been sufficient to keep these people from starving, and has supplied many with some

clothing and bedding, and yet the suffering from want of sufficient food and clothing has been very great. In some of the villages where no help whatever can be obtained, in addition to that which we give, the refugees are showing signs of starvation. In some places they are eating the roots of thistles. Probably over half do not get a full meal once a day, while hundreds pass many a mealtime without a morsel. For the most part, these wretched people occupy the stables with the cattle, and consider themselves fortunate if there is a large number of the latter to make the place the warmer. They sit and lie on the wet or earth floor, with only their scanty clothing, or with a carpet or matting or quilt, which we have supplied them with. The stables are low mud buildings, with one or two small holes in the roof or walls, to admit a little air and light. Packed so closely as they are, you will not wonder that they are afflicted, as well, with the itch and many other diseases, in many of the villages. Nearly everywhere special efforts are made to give these needy people some spiritual comfort as well.

"*The Future Needs.*—We have used up all that has come to us, as you will see. We need more. Quite a large number expect to remain here permanently. Such need to be supplied with something to set them up in life again, or they are likely to remain paupers. They will need oxen and ploughs and seed wheat. Many will return to their pillaged homes with nothing but their poor houses to go to. The Nestorians of the district, directly west of us, are likely to come down to this place, *en masse*, as they have incurred the displeasure of the chief of their district and are in danger of their lives. He has already relieved many of their possessions. These will need almost everything. May we not look to you for still further help?"

CRETE.

Our military chaplain, the Rev. Thomas Murray, of Malta, has been sent along with the Seaforth Highlanders to Crete. It is interesting to hear from one on the spot how things look. We learn enough from the newspapers about the public and political aspects of the Cretan question. Mr. Murray, whose tent is pitched at Candia, tells us what he sees and does there. He would be glad to get periodicals or illustrated papers for the use of the soldiers. His letter is dated April 20:—

"This island is a most desirable place to live in, the country being fertile and the scenery all around of the finest order. Candia is completely surrounded by a rampart, or earth-wall, about sixty feet high and thirty feet wide. The rampart begins on either side of the little harbour, and after running parallel to the sea-shore on either side for about half a mile it turns inland, enclosing the town on its east and west sides, and making a gradual circuit; the two ends that started from the harbour eventually join on the south side of the town. Just at this point stands the International Bastion, flying the British, Italian, and Turkish flags, and guarded by three guards of these three Powers. The bastion, situated on the rampart, but towering fifty feet higher, commands to the northward a full view of the town and the bay beyond, and to the southward an extensive view inland—a prospect of rare beauty, containing vineyards and oliveyards in great abundance, and bounded by hills of considerable height, the highest of which, Mount Ida, is at present covered with snow. Travelling westward from the bastion, and upon the rampart, we reach, at a distance of five hundred yards, the Seaforth camp. Two companies are under canvas on the rampart. Just inside the rampart, on the town side, we were fortunate in finding a Greek hospital in course of erection. The walls were built and the roof on, but little else had been done to it. This building serves as barracks for the main body of the Seaforths. In the compounds about the hospital have been pitched various tents, one of which I occupy. Other tents are occupied by other officers, or are used as hospital tents, &c. If we again mount the rampart, and still travel westward, we reach shortly the camp of the Royal Welsh Fusiliers. These are entirely under canvas, and are spread over a good part of the rampart, the headquarter tents being pitched close to the sea at that angle of the rampart where it turns sharply inland. You will learn from all this that we occupy a most healthy position, and one of strategic value: for we practically man the rampart, and so interpose a complete defence to the town against any attack that

might be made against it by the insurgents who swarm among the hills. The town itself is more than a mile square. Outwardly, like most Eastern cities, it looks bright and beautiful. Inside, on the streets and among the houses, you could not imagine anything more filthy and loathsome. The Italian contingent is quartered in town, as is also the Turkish detachment. But of the latter a considerable portion is camped on the rampart, at the end most remote from us. In the distance, among the hills, we observe repeated engagements between the insurgents (or Cretan Christians) and the Bashi-Bazouks (or Cretan Moslems). The latter are, of course, supported and directed by the Turkish soldiery. We are in the meantime neutrals in what appears to be a futile contest. I hold divine service on Sunday morning at nine o'clock. The men are formed up on three sides of a square, fully armed, in the barrack square (or compound utilized as such). My pulpit is the big drum covered with the Union Jack. In the circumstances the service cannot be longer than thirty or thirty-five minutes. There is a lack of Bibles among us, the men, hurried from Malta, having left part of their kit behind. I have asked Major Trinsell, of the Bible Society, Edinburgh, to send me a supply of small New Testaments. These I shall distribute every Sunday morning at parade service. I had a rough-and-ready service one Sunday evening, but we shall now have a regular voluntary service in the evening in the sergeants' mess tent, which is this week being provided with forms and other conveniences. I utilize my own tent for Bible readings during the week. If you can send me some Sankey's hymn books, words only (I think fifty would suffice, seeing our accommodation is so small), it would be a great help to me. I have a service in the hospital every Sunday afternoon, and it is much appreciated by the sick men there. Slight fevers and a sort of dysentery are the most common complaints, but I am glad to say sickness is not *serious* among us as yet. I go round the hospital tents every other day. One Maltese mule-driver and one Seaforth have had smallpox, but both cases were mild. Both men had, before their attack, been successfully vaccinated. There is a medical inspection of all the men every day. All were vaccinated before leaving Malta, and a good number again since coming here. I was vaccinated on board ship. In town, which we visit under escort, smallpox is widely prevalent. The signs of it—even in its virulent stage—are only too evident, specially among children. The town is crowded with refugees (Cretan Moslems), and these are in great destitution. We have heard that war has been declared between Greece and Turkey. But, as a matter of fact, we learn very little that is reliable about public affairs. We are in an out-of-the-way corner. Although it is a fortnight since I left Malta, I have not yet had a single communication from the outside world. Steamers come here from Malta about every two or three weeks. The Austrian Lloyd's from Trieste are very fitful, and though we send letters by that route, we do not know how long they may take to reach their destination. As to the duration of our stay here, it is altogether uncertain. You who are nearer London will obtain earlier information about public affairs than we can send you from here. Last week a few of us made an excursion into the country within the outposts. We were hospitably entertained at a Moslem convent. There we found several wounded Cretan refugees housed and fed. We had an opportunity, too, to mark the richness of the soil as we wandered through acres of olive and vineyard. All lies desolate, uncultured, and, for this year, unfruitful. But we were only made more desirous to see a lasting peace established, by which this island would be restored to the prosperity which is within easy reach of an industrious and contented population."—*From "The Church of Scotland Monthly."*

THE JEWS OF THE DANUBIAN PRINCIPALITIES.

The Reform Jews, who in Germany and Austria would still be called Orthodox, are the most accessible of all. They have lost their belief in the authority of the Talmud, and, not finding in the Orthodox Synagogue a tendency towards modern progress which, living in the nineteenth century, they think they are entitled to, they have separated themselves and built their own houses of worship. This body is growing from year to year, and most of the younger generation of the Orthodox sect will by degrees go over to this camp. The so-called Reform Jews are those who have drunk most deeply of Christianity. Very many have the New Testament in

their houses, or have at least read it, and are knowingly or unknowingly influenced by it. It is not seldom that one hears them quote a passage from it.

The great number of Old Testaments circulated, and the many thousands of New Testaments have helped to this end. The Rev. F. G. Kleinhenn wrote in his annual report for 1888, "This brings up the number of New Testament Scriptures sold to Jews within the boundaries of the Bucharest Mission, to 20,606." This number had increased to 27,895 at the end of 1895, and the tens of thousands of controversial tracts circulated amongst the Jews have done and are still doing great work in gradually preparing the way for the Advent of the Lord.

It is gratifying to notice the large number of books circulated amongst the Jews of the Danubian Principalities and Hungary, during the last ten years: 434 entire Bibles, 785 Hebrew Bibles and 6,362 portions of the same; 4,260 New Testaments and 5,553 portions of the same; 540 various books—such as "Old Paths," "Pilgrim's Progress," and 33,580 controversial tracts. These numbers speak volumes for themselves, and they give some idea of the large number distributed during the whole period since the Mission was established and the glorious work which has been carried on by all the agents of the Society.

The reader may perhaps say: "That is all very well, but tell us how many baptisms have there been at your station?" The Baptismal Register since 1860 shows more than a hundred. But baptisms are by no means a fair criterion of the real work done at a station, or of its success. Many young Jews who first heard and read the truths of Christianity in this country, and have even been under regular instruction have left and gone to foreign lands and been baptised there; some have crossed the ocean and confessed Christ in America. Only the other day a young man said to one of the colporteurs: "I have quite decided to become a Christian, but I cannot take this step in Roumania, and therefore I have made up my mind to go to England this autumn." Upon the colporteur asking why he did not wish to be baptised in Bucharest, he answered: "I should be much persecuted here by my relatives and friends, and then I should, after all, have to leave this country, and my resources would entirely be cut off; but, if I leave now, before I am baptised, I can easily get my travelling expenses to England."

There are, however, many unbaptized believers in Jesus Christ, who cannot move about as easily as this young man, and who are bound by family ties, having wife and children, sometimes even many little ones to care for. They know that when they receive baptism they are immediately cut off from their own people, and that Christians eye them with suspicion. Thus they see starvation staring them in the face. Not having that strong faith and trust in God that He will never leave them nor forsake them, they remain outwardly attached to the Synagogue but inwardly they believe in Christ as the Messiah and their Saviour. Not very long ago, I had a Jewish teacher from Falticeni in my study, and for more than two hours we were discussing this very point, but he could not be persuaded to take this important step of being baptized. "If I could emigrate with my family to America," he said, "I would not hesitate for a moment." Another teacher living in Botosani said to Colporteur Barnescu, pointing to his children: "What will become of my wife and my little ones if I embrace Christianity? Yes, if I were single, it would be an easy matter, but now!. . ." These are by no means single instances.

Though these secret believers do not publicly sever themselves from the Synagogue, they act like good leaven among their Jewish brethren. There is, for instance, an old man with white hair and bent from age, whose old wife died quite recently, and whose widowed daughter and niece are dependent upon his small earnings. He is known to all Jews by the name of "the Protestant," and every Saturday afternoon one can find him in one or other of the Jewish coffee houses, speaking to all who like to listen on religious topics; and on Sunday evenings he generally attends the Mission Services. When he happens to write to me, he signs himself: "Your brother in Christ Jesus, our Lord."

Two extracts from the journals of Colporteurs Barnescu and Spiegelmann prove the same. The former, being on a missionary journey, writes from Piatra Neemtz: "I have been much encouraged by some Israelites who have found Jesus,

the son of David. They have formed an association for reading and studying the Bible."

Colporteur Spiegelmann visited "the Protestant" in his home, and adds about him, "He is an earnest man and a diligent reader, well versed in the Old and New Testaments, and has carefully read all the publications of the Society. He said to me: 'I live here amongst the Jews like as among heathen, and I have much to combat with. They call me "the Protestant," because I tell them the truth, but I shall not lose courage, and will not hold my peace.'"

The remarkable point of this is that an unbaptised Jew preaches Christ and Him crucified to his unbelieving brethren. He is not ashamed or afraid of confessing his belief in Jesus as the Christ, the Son of God, but he shrinks from the consequences which would follow public baptism.

A young teacher in Matshin, who has for a long time been a regular enquirer in Bucharest, and with whom I have corresponded for several years, wrote about two months ago: "I still believe in Jesus as my Messiah and Saviour, and hold the doctrine you taught me, but I cannot be baptised in Bucharest, especially as you baptise openly in the presence of many Jews; they would persecute and kill me." When he served in the army in Focsani, he was a missionary, not only amongst his Jewish comrades, but also amongst all the Jews living in the place. He speaks openly about his faith in Christ, and proves that Jesus is the Messiah, but he, too, is afraid of taking the decisive step of receiving the holy rite of baptism.

"Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the labourers are few." Here, however, more is wanted than mere labourers: an abundant outpouring of the Holy Spirit is needed. Then all these secret and timid believers will become bold like lions, and fearlessly stand up as in the days of St. Peter and St. Paul. The sinews and the flesh and the skin have covered the dry bones of the whole house of Israel, but — there is no breath in them, they are still dead! However, "Thus saith the Lord God: Come from the four winds, O Breath, and breathe upon these slain, that they may live" . . . and "The Breath came into them and they lived and stood up upon their feet, an exceeding great army."

Let us earnestly pray God that this great day may speedily come!—*By the Rev. John Muhlenbruch in "The Jewish Missionary Intelligencer."*

Missionary Notes.

West China.—In *The Gospel in all Lands*, the Rev. J. H. McCartney, M.D., gives an account of the first three medical graduates in connexion with the mission of the American Methodist Episcopal Church in Chungking, from which we glean some interesting particulars. Their names are Mr. Leow Whan Ting, Mr. Twan U. Tang, and Mr. Lieu. These young men have all studied medicine for more than five years, which have been spent in the Chungking hospital. Text-books on the different subjects taught are not so good or numerous as in the home land, but what they lack in these is more than made up in practical experience. These graduates all have a good Chinese education, and come from the middle class of people, which goes a great way in insuring them success in the future. Mr. Leow Whan Ting is a married man with a Christian wife and one son, who is in our boys' boarding school. He is thirty-four years of age, and has been a Christian nine years. He first heard the Gospel in our street chapel here while on a business trip to this place. His growth in grace has been very marked from year to year until the present time, and he is held as one of the strongest and most able Christians in the city of Chungking. When he became truly converted it was beautiful to see him manifest a desire that his parents and wife should also know and believe the truth. His old mother, over seventy years of age, became a Christian only a few months before her death. He has been used as the instrument in bringing many into the Church, and his usefulness has just begun. Mr. Twan U. Tang is younger by at least six years than his friend

Leow, and in many respects his equal. He is married, with one adopted little girl, who has unbound feet. He has been studying medicine for five years, and has been in full connexion for the same length of time. His special liking is pharmacy, in which branch he excels. He was brought to a knowledge of the truth through his friend, Leow Whan Ting. He comes from the same place as Leow, and the West China Mission expects much from him in the future. We also hope to use him in opening up a new work in his old home. Mr. Lieu has been a Christian longer than either of the other two. He was a member of the China Inland Mission, and a former student of Dr. Cameron, who when giving up medical work a year before his death, asked me to take him in order that he might finish his medical education. We present them with a diploma in English and Chinese written on white silk.

South America.—*Uruguay.*—*The Christian and Missionary Alliance* says: "A very flourishing colony of the Waldensian Church exists in Uruguay, South America. Some years ago an emigration movement led a number of families to leave their homes in the mountains of Italy and seek to better their fortunes in the new country. Their last conference was composed of twenty-two members—five pastors and seventeen delegates from congregations."

China.—*Formosa.*—The gratitude of a Formosa mandarin for the successful treatment of his wife by medical missionaries affords a cheering illustration of the familiar truth, "Cast thy bread upon the waters; for thou shalt find it after many days": "In 1871 Dr. Dickson and Dr. Maxwell were in attendance on the wife of a mandarin at Taiwanfoo. She was suffering severely, but made an excellent recovery. The husband was unusually grateful, gave a handsome donation to the hospital funds, and, having just been appointed to a magistracy in the north of the island, he invited the doctors to visit him there, and share the hospitalities of his Yamen. Their work would not permit of this, but the friendly official did not forget the kindness shown to his wife, and paid it back in a more excellent fashion. He was promoted some years later to the city magistracy of Ka-gi. There was a little Christian chapel there, and just about the time of the magistrate's arrival a time of persecution had come upon the Ka-gi Christians, and they were in much distress. The Rev. W. Campbell went up from Taiwanfoo to encourage them, and on the day after his arrival at the chapel he was astonished to receive the chief mandarin's card, with the intimation that he was coming to visit him. And he did come, in full official state, and, having reached the place, entered the little chapel, and had a long and friendly conversation with the missionary. Mr. Campbell knew nothing of him, and on asking him to what he owed this visit, the magistrate explained that he had never forgotten the kindness of the doctors at Taiwanfoo, and that on hearing of the arrival of a missionary in the city he had felt constrained to come and pay his respects. It is needless to add that this visit dispersed at once the dark cloud which was hanging over the little flock of Christians at Ka-gi." —*Extracted from "The Mission World."*

Mexico.—A friend of Christian missions, writing to *The Quarterly Record of the Trinitarian Bible Society*, thus alludes to what he has seen of the difficulties the Jesuits systematically throw in the way of all Protestant missionary labour:— "Lately God's providence has led me to Mexico, where I met Bishop Riley, and have learned the great needs of the Native Mexican Church. I am an English subject, but have spent fourteen years in Spanish America. My knowledge of Spanish, and experience in Christian work among the Romanists, has enabled me to form a competent opinion of the great value and the true Christian character of this work here in Mexico. This work was the first started in Mexico, and it is now twenty-eight years under weigh. The opposition to the work has come from the same source as that which so bitterly opposed the consecration of Bishop Cabrera in Spain; and it is strange to see the entire harmony which exists between these forces and the Jesuits; in fact, it appears to be more than mere coincidence, and opens the door to strange and ugly surmises. Were it not for the powerful sympathy and protection of the Government, the Native Mexican Church would have gone down before the united forces opposed to her. Ignacio Mariscal, the Prime Minister, and Porfirio Diaz, the President, particularly favour the Native Mexican Church, because they are in no small degree jealous of foreign rule over native organisations existing in the country; and, because it is a distinctly native organisation, they are

particularly kindly disposed toward it. Ignacio Mariscal has gone so far as to allow the use of his name as President of our Society for the Protection of Children; and, when approached by the agents of our enemies who have attempted to undermine the character of the Bishop, has in most emphatic terms given them to understand that their attempts were futile. Living among the plots of the Jesuits as he has done, he probably understands the depths of their iniquity better than people would in England, where they are not so well understood. There is, therefore, no work in this country that presents the advantages that this work does; and it is this very reason which the Jesuits so well recognise, that they have singled it out, and concentrated all their energies and united all their forces and well-matured plans for its destruction."

MADRID.—Mr. J. D. Tremlett, of Madrid, sends to *Light and Truth* a communication describing a Communion service which he attended on Maunday Thursday evening last in this city. After referring to the influence the service had produced upon him, he writes: "I could not but feel that I was being privileged to form one of a congregation such as used to meet eighteen centuries ago in the back streets of Corinth or Ephesus, for here, or there, their pastor could have addressed them: 'Ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world that He might confound the wise, and the weak things of the world hath God chosen that He might put to shame the strong, and the base things of the world and things that are despised hath God chosen, and things that are not, that He might bring to naught things that are,' for very few indeed of the worshippers appeared to belong even to the lower middle class, and most of them I should say to the very poor. The congregation also in the Seville Church, where we were present at a Confirmation, was equally devout and attentive, and was also mainly composed of the lower class of people. Now, surely, Christians at home ought to thank God and take courage for such sights as these in a land in which Mariolatry seems to be the one great cult of the people, and which for centuries has been cursed with *Autos de fé*, and by the still existing horror of the bull-fight."

HUNGARY.—Speaking at the annual meeting of the *National Bible Society of Scotland*, the chairman, the Earl of Moray, made gratifying allusion to colportage work, and said: "In Hungary there are over twenty colporteurs engaged in our work. One of the most interesting events of the year was the great Millennial Exhibition, which was held to commemorate the thousandth year of the formation of the kingdom of Hungary. There Mr. Moody showed his indefatigable interest in the Society by having a Bible-carriage in the building for the sale of Bibles. During the 159 days on which the carriage was open, 4,746 portions of Scripture were disposed of. Surely here was an open door, and advantage was taken of the opportunity to spread and circulate the Scriptures. Who can tell what untold benefit and blessing may have resulted from the distribution of these Scriptures, which were carried away into distant parts of the land?"

UGANDA.—The last mail from Uganda brings the following letter from the King of Toro, pleading for prayer and for reinforcements. The letter was dictated to Mr. A. B. Lloyd, and the translation is literal—in the king's own words:—"*Beteriemu, Toro, Feb.* 1, 1897. To my dear Friends the Elders of the Church in Europe. I greet you very much in our Lord Jesus Christ, who died for us on the cross to make us children of God. How are you, sirs? I am Daudi (David) Kasagama, King of Toro, the reason why I commence to tell you that is because I wish you to know me well. God our father gave me the Kingdom of Toro to reign over for Him, therefore I write to you my brethren to beseech you to remember me and to pray for me every day, all the days. I praise my Lord very very much indeed for the Words of the Gospels He brought into my country, and you my brothers, I thank you for sending teachers to come here to teach us such beautiful words. I therefore tell you that I want very much, God giving me strength, to arrange all the matters of this country for Him only, that all my people may understand that Christ Jesus He is the Saviour of all countries, and that He is the King of all Kings. Therefore, sirs, I tell you that I have built a very large Church in my capital, and we call it 'The Church of St. John.' Also that very many people come every day into the church to learn the 'Words of Life,' perhaps 150, also on

Sunday they are very many who come to worship God our Father in His holy Church and to praise Him. I also tell you that in the gardens near here we have built six churches. The people of this place have very great hunger indeed for the 'Bread of Life,' many die every day while still in their sins because they do not hear the Gospel. The teachers are few, and those who wish to read, many. Therefore, sirs, my dear friends, have pity on the people, in great darkness; they do not know where they are going. Also I want to tell you that there are very many heathen nations close to my country—Abakonjo, Abamba, Abahoko, Abasagala, Abasongola, Abaega and many others in darkness. We heard that now in Uganda there are English ladies: but, sirs, here is very great need for ladies to come and teach our ladies. I want very very much that they come. Also my friends, help us every day in your prayers. I want my country to be a strong lantern that is not put out, in this land of darkness. Also I wish to make dear friends in Europe, because we are one in Christ Jesus our Saviour. Now good-bye, my dear friends. God be with you in all your decisions. I am your friend who loves you in Jesus, DAUDI KASAGAMA."—*From "The Church Missionary Intelligencer."*

BRIEF NOTICES OF BOOKS.

Old Testament Criticism and the Rights of the Unlearned. Rev. JOHN KENNEDY, M.A., D.D. Religious Tract Society.

ONE of the series of *Present Day Primers* published by the Tract Society, this booklet certainly meets a need of the times. The issue is intended for ministers, teachers of Bible classes, and for general readers who take an intelligent interest in subjects connected with Biblical study. The author divides his subject into two parts. The first is a brief "plea for the rights and powers of non-experts in the study of Holy Scriptures." In the second division seven reasons are more fully expanded in confirmation of the plea. The work is intended to separate "truth from untruth" in relation to the higher criticism of what we have been accustomed to regard as the Word of God. Considered in all its bearings this concise volume will be of real service, especially to the younger portion of the community, who may be seeking for impregnable Rock on which to base the Evangelical faith.

Not Peace, but a Sword. By G. ROBERT WYNNE, D.D., Archdeacon of Aghadoe. Religious Tract Society.

CONSIDERABLE power and beauty are found in this story. Bridget, around whom the graphic incidents related centre, is an Irish girl in her teens, living with a widowed mother and her other children in "the wild mountains of West Galway." Peasant farmers, they are engaged in a severe struggle to find the yearly rent for their meagre and unproductive holding and cottage. Bridget's family are staunch Roman Catholics, in complete bondage to the authority of the Priest. Our heroine, however, in her efforts to sell "a rale Connemara dimond," meets a Protestant lady who is visiting Galway: through whom, after conflict with her own heart-fears and the cruel threats of her priestly counsellor, she renounces Roman Catholicism and embraces Protestantism. In graphic language and much pure pathos the book tells of the persecutions and boycottings which her family and herself suffer, through their conscientious acceptance of the Evangelical faith. The tragic death of Bridget at the close casts a gloom over an otherwise vivid picture of Irish peasant life.

Odd. By the author of "Eric's Good News," &c. Religious Tract Society.

A BOOK of great charm and rich setting for the bairns. It contains, in one hundred and sixty pages, some of the unconventional things little folk in our homes do and say in all their sweet unconsciousness of being anything else but natural. The author of these children's stories introduces us here to the "odd" one in a family of five. Two elder children, a boy and girl, pair with each other in escapades and exploits in which high-spirited juveniles are wont to indulge. Two younger members in this interesting family are twins. These also are pairs. The "odd" one is left to amuse herself alone as best she may till she is presented with a black and white spaniel, which forthwith becomes her trusted friend and companion. In every page there is something bright, brilliant, and edifying. How "odd" proves to be the "little child" who "leads" those of mature years into the consolations of the evangel of Jesus Christ is exquisitely recorded. The volume should find a place on the shelves of every child's book corner.

The Incarnation: A Study of Philippians ii. 5—11. By Rev. E. H. GIFFORD, D.D. Hodder & Stoughton.

A SCHOLARLY work on a great theme which lies at the very heart of the Christian faith. The object of the writer is to show that the "Perfect Man" can be no other than God manifest in flesh. A sentence or two in the preface supplies the gist of the controversy into which Dr. Gifford so ably enters. "There is cause to fear lest humanitarian views of our Saviour's life on earth, if regarded too exclusively and pressed too far, may tend in minds less learned and less devout, to obscure that glory of the Incarnate Word, which was beheld by the Apostles, 'a glory as of the only-begotten of the Father.'" German and English theologians and others are laid under contribution to assist in clearing away the uncertainties of interpretation which have been given

of this great passage. Bishops Pearson, Ellicott, and Lightfoot are each quoted in so far as they deal in any way with the miraculous incarnation of our Lord. Biblical scholars will heartily welcome this estimable treatise on a subject so fundamental to the truth as it is in Christ.

Some Lessons of the Revised Version of the New Testament. By the Right Rev. Brooke Foss Westcott, D.D., D.C.L., Lord Bishop of Durham. Hodder & Stoughton.

This is a publication in a more permanent form of articles which appeared in *The Expositor* a few years back. It is valuable because it lays before readers, who may not be able to examine critically the Greek text of the New Testament for themselves, in a comparative manner the emendations where the "Revised" version differs from the "Authorised," and carefully discusses their merits. In seven chapters, under the following headings, the subject receives learned and exhaustive treatment: "Exactness in grammatical details," "Uniformities of language restored," "Differences of language marked," "Vivid details: local and temporal colouring," "Light upon the Christian life," "Light upon creation, providence, the Person of the Lord," and "Changes due to alterations of the text." A somewhat full introduction deals with the methods pursued by the Revisers in the arduous duties they undertook during their ten years' labours. The copious index of passages brought under examination will enable the student to find at once the particular text of which he is in search. The book will be of great service in assisting those who hunger for correct Biblical knowledge in arriving at the best interpretation ripe scholarship can supply of any disputed passage.

Cousin Mona. By Rosa Nouchette Carey, author of "Our Bessie," &c. Religious Tract Society.

A capital story in a handsome volume of over 250 pages. In these days, when fiction has so large a place in the public estimation, it is well that we are able to find in the catalogue of our old and tried friend, the Religious Tract Society, so many admirable story books. Cousin Mona is one that will appeal to a wide circle of readers.

Philippian Studies: Lessons in Faith and Love from St. Paul's Epistle to the Philippians. By H. C. G. Moule, D.D. Hodder & Stoughton.

All students of St. Paul's Epistle should read this charming and intensely practical commentary on Philippians. It is a crown octavo volume of 265 pages, good clear type, written very much on the same plan as the author's book on Romans in the Expositor's Bible; but the present work will be found easier reading than the one on Romans, without lacking any of the practical value and earnest spirituality of the earlier volume. No one can say that "Philippian Studies" is unreadable. Dr. Moule has a charming way of giving vividness to persons and scenes. St. Paul and his companions seem very real people, and we can imagine ourselves with the apostle in "his own hired house" as he dictates his epistle. At the end of the book is an original poem, the words of which are put into the mouth of the attendant soldier who has evidently been converted, as many probably were, and regrets the time when he must give way to a successor. A few references and extracts as specimens will perhaps best set forth the nature of the book. Commenting on the opening verses and showing the power of the Gospel to accomplish the most unlikely results, the writer says: "Here on the one side was a man who, not very many years before, had been the devotee of the Pharisaic creed, a creed which tended powerfully not to expand but to annihilate every sympathy which could touch the Gentiles. Here, on the other side, were people whose life and thought had been moulded in the proud . . ideas of a Roman *colonia*; no kindly atmosphere for the growth of affections which should be at once intense and comprehensive. But these two unlikely parties are now one, in the strongest and most beautiful union of thought and heart . . they are mutually . . fused together" (p. 34). Again, with reference to St. Paul's willingness to die or live (i. 21, &c.), we read (pp. 77, 78): "The secret of the far more than peace with which he (St. Paul) meets the alternative of life and death . . is the Lord Jesus Christ. He has no philosophy of happiness; he has something infinitely better—he has the Lord. What gives life its zest and charm for him? It is that life 'is Christ.' What makes death an object of positive personal 'desire' for him, matched, let us remember, against a 'life' with which he is so deeply contented? It is, that 'to depart' is to be with Christ, which is 'far, far better.' On either side of the veil, Jesus Christ is all things to him. So both sides are divinely good; only, the conditions of the other side are such that the longed-for companionship of his Master will be more perfectly realised there."

Perhaps the most suggestive thought given us in the whole volume is that contained in the remarks on chap. ii., verse 7. "Made Himself of no reputation, and took upon Him the form of a servant." The Greek word for "made of no reputation" is *ekenosen*. It might be rendered "emptied or "made void." From this is derived the word *Kenosis*, and from a false interpretation of this passage the "Higher Critics" have formulated what is known as the "*Kenosis* theory" of the Incarnation. As, however, this is the only passage of Scripture where the word is used in connexion with the Incarnation of Our Lord, Dr. Moule ably shows what it does not mean. "Never for one moment did it, could it, make Him other than the absolute and infallible Master and Guide of His redeemed." Again (pp. 100 and 101), "The *Kenosis* here is a very definite thing, as we see when we read the Greek. It is just this—the taking of 'Bondservant's Form.' It is—the becoming the absolute human bondservant of the Father. And the absolute bondservant must exercise a perfect bond-service. And this will mean, amidst all else that it may mean, a perfect conveyance of the Supreme Master's mind in the delivery of His message. 'He whom God hath sent, speaketh the words of God.' The *Kenosis* itself (as St. Paul meant it) is nothing less than the guarantee of the Infallibility." "The whole aim" of the book, says the author, in the preface, "is towards edification." It will be the reader's fault if this is not the result. Dr. Moule adds, a little further on, that "his highest ambition is to call attention to the sacred text, and let it speak." He has well succeeded in doing this.

Evangelical Alliance.

ADDRESS TO THE QUEEN.

THE following is the text of the Address of the Council recently presented:—

To the Queen's Most Excellent Majesty.

The dutiful and loyal Address of the President, the Council, and the members of the Evangelical Alliance.

May it please your Majesty,—

The Evangelical Alliance, founded in London in 1846, is an Institution composed of Christians of all Nations and of all Churches holding the fundamental doctrines of Christianity, and of our common evangelical faith. Shortly after its formation your Majesty graciously accepted an Address which set forth the principles of the Alliance, and assured your Majesty of the loyalty of the members of the British section. Since that time its banner with the motto *Unum corpus sumus in Christo* has been carried into all parts of the world, till now there are branches of the Society in almost every land, and a bond of union has been established between Christians of many races and of various languages.

During the past year the Jubilee of the Alliance was celebrated by holding its Tenth International Conference in London, when some hundreds of delegates from more than twenty-five different countries and from the various colonies of the British Empire assembled, to re-affirm their allegiance to Evangelical doctrine and to confer together regarding matters of common interest to all Christians—thus manifesting the world-wide extension of Christianity which has taken place during the sixty year's reign of your Majesty. We beg your Majesty's gracious acceptance of the accompanying volume containing a report of the Conference.

The Council of the British Evangelical Alliance desire, in this auspicious year, to unite with your Majesty's subjects generally in devout thanksgiving to God for having so long preserved to them a Sovereign whose illustrious reign has been distinguished by the highest virtues and the most exemplary devotion to the welfare of the Empire. This period has also been marked by great changes in our own and other countries, and especially in the direction of civil and religious liberty—a subject of absorbing interest to the members of the Evangelical Alliance. We remember with gratitude the sympathy shown by your Majesty in this matter on several important occasions; and while thankful for all that our Heavenly Father has permitted the Alliance to accomplish in promoting Christian union and in defending the cause of the persecuted, we look forward to the time when full religious liberty may be enjoyed in all lands, and especially in those where large numbers of Christians still suffer cruel oppression.

The Council approach your Majesty with renewed expressions of heartfelt loyalty and devotion; and, in giving fervent praise to God for the long and beneficent reign of your Majesty, we pray that He may still preserve and bless our Queen with His choicest gifts, and that at last your Majesty may receive an imperishable crown through the merits of our Lord and Saviour Jesus Christ.

Signed on behalf of the Council,

POLWARTH, *President.*

RODEN; KINNAIRD; E. H. EXON; BANGOR; OVERTOUN; WILLIAM MUIR, K.C.S.I., LL.D.; E. V. BLIGH, M.A., J.P.; WILLIAM WILLIS; JOHN FIELD, General, K.C.B.; GEORGE WILLIAMS; HATT NOBLE, Major-General, R.E.; DONALD MATHESON, *Vice-Presidents.*

WILLIAM ARTHUR, M.A.; JAMES FLEMING, M.A., B.D.; JOHN STOUGHTON, D.D.; J. ANGUS, M.A., D.D.; D. MACEWAN, D.D., *Honorary Secretaries.*

A. J. ARNOLD, *General Secretary.*

Alliance House, Adelphi, London.
June 1897.

CAMBRIDGE CONFERENCE.

SEPTEMBER 27—29.

The fifty-first Annual Conference of the Evangelical Alliance, to be held in Cambridge at the end of September, promises to be a meeting of special interest. About twenty years ago a large number of warm supporters of the principles of the Alliance met in Oxford for the thirty-first Annual Conference, when questions of the highest importance to the Church of Christ were prayerfully considered. Some of those who were present on that occasion recall the influence and power of the meetings as inspiring and helpful. The forthcoming Conference in the University town of Cambridge cannot be of less moment than that held in the sister University city. The fact that many influential and representative men from the various churches and from other lands will be present and take part in the proceedings, will itself be a testimony to the oneness of aim and effort of those holding the evangelical faith. The Church of Christ is a spiritual unity which no denominationalism can destroy, and the followers of our one Lord, without distinction of name, hold by the common Christian verities which lie at the heart of Gospel truth. It is to be hoped that the influence of the approaching meetings may even be felt by some in Cambridge who are not altogether in sympathy with the principles and aims of the Alliance, and by God's blessing the Conference will help them to recognise how true disciples of Christ can unite and labour together to spread the spiritual kingdom of God through the world. And the truth which the Alliance places in the forefront of all its assemblies, *Unum Corpus sumus in Christo*, should claim the attention of some of the undergraduates of the University. Certainly it is not too much to expect that such a gathering may appeal to the whole Christian community in Cambridge.

The programme of proceedings is not complete, but prominent and able speakers will give addresses or take part in the several meetings, and the subjects for consideration will be of importance to the whole Church of Christ.

The Cambridge Committee, formed a short time since to make the necessary local arrangements, is a large and representative one, having, as its President, the Rev. Principal Handley Moule, D.D.; its Chairman, Mr. Charles Finch Foster; and its Treasurer and Secretary, Mr. J. Spearing. The Committee anticipate the pleasure of receiving the Alliance, and are heartily co-operating in all the plans for the Conference. Hospitality is offered, and will be provided, as far as possible, for all who communicate with the Secretary in London before the end of August. It is hoped that a large number of members and friends from all parts of the country will avail themselves of this opportunity for aiding the cause of Christian union.

The Council ask that much prayer may be offered for God's rich blessing to rest upon the Conference, and that those who prepare addresses may have the endowment of grace and ministry of power. Only in this way can the servants of Christ be equipped for the full discharge of their high calling of God in Christ Jesus.

PROCEEDINGS OF COUNCIL.

The usual monthly meeting of the Council was held at the Alliance House on Thursday, June 10, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Allen Edwards.

New Members.

The following persons were unanimously admitted to membership:—

Rev. H. R. T. Jackson, Shenley.
Wm. M. Brooke, Esq., Tulse Hill.
Mrs. Isabella L. Bishop, London.
Mrs. H. Bruce Boswell, Iver.
Pastor Marcus G. Daniel, Nestorian Mission.

New Members of Council.

Letters were read from Rev. F. Baldey, Rev. W. Roberts, and Mr. R. G. Macdonald, accepting their appointment as members of Council; and the two latter gentlemen being present, the Chairman, in the name of the Council, welcomed them.

Obituary.

The death was reported of Rev. Claude Bosanquet, of Folkestone, who, though not a member of this Council, had for a great number of years warmly supported the Alliance, and had given drawing-room meetings in his own house. The Council desired that an expression of their sympathy be conveyed to the bereaved family.

Programme for Week of Prayer, 1898.

A draft of the invitation and programme for next year's Week of Universal Prayer—prepared by a member of the Council—was read and approved.

Address to the Queen.

The Secretary reported that the address of this Council to her Majesty the Queen, as adopted at the last meeting, had now been prepared and forwarded to the Home Secretary, together with a copy of the Jubilee Conference Volume.

Cambridge Conference.

Mr. Arnold reported *acta* of the Committee with reference to the arrangements for the Cambridge Conference, and also stated that he had again visited Cambridge and met the local committee, who cordially acquiesced in the proposed plans for the Conference.

The Armenian Christians.

In regard to the Armenian Christians' Relief Fund, the Secretary stated that there was now in hand for this object about £170; and he proposed that a large portion of this amount should be at once sent to Asia Minor, where the distress was very great, especially as during the last few months the Alliance grants had been sent to Persia, to South Russia, and to Cyprus, where there were also large numbers of Armenian refugees.

The Council considered the matter, and decided that sums should be forwarded to the Treasurer at Constantinople, with a request that the amount should be appropriated to Oorfa and to Van.

SOUTH LONDON BRANCH.

The monthly meeting of the Committee and friends of this Branch was held at the residence of James Clark, Esq., Streatham, on Friday evening, May 21. Addresses were given by three friends from abroad, and much interest was excited.

Pastor Coillard, from the Upper Zambesi, said that the mission there sprang out of a previous mission to Basutoland, and was carried out to a great extent by the converts from that country. Both peoples speak the same language. They found the inhabitants of the Upper Zambesi living in gross darkness and wickedness, with no security for life or property. The climate is deadly, the country often flooded, and food is scarce. They had no success for nine years; but now there are five mission stations—centres of education and evangelization. There is a training school for young men, and they are hoping to get an industrial school.

Pastor Daniel, from Kurdistan, gave some account of the unsatisfactory state of religion in that country, and advocated missions carried out on Evangelical Alliance principles, rather than by separate sects.

Pastor Keuseff, from Lom Palanka, in Bulgaria, then spoke of the work carried on there. When he came to the place, three years ago, there were only fourteen believers, who worshipped in a small room. The building has been twice enlarged since, and had to be rebuilt after being pulled down in a riot instigated by the priests of the Greek Church. Now there are thirty-nine members, and six candidates, and large congregations. They are seeking to build a larger mission-hall, as the present place is inconveniently crowded.

In reply to questions from various members, Pastor Keuseff gave much additional information as to the religious state of Bulgaria.

The meeting was closed with prayer and the Benediction.

TUNBRIDGE WELLS BRANCH.

MISSIONARY CONFERENCE.

On Friday, May 21, a united Missionary Conference was held under the auspices of the Tunbridge Wells branch of the Evangelical Alliance. Representatives of all the principal Missionary Societies were present and took part in the proceedings. Three meetings had been fixed for the day, and Lord Radstock presided at each of them. His opening address at the morning assembly struck the true missionary key. Starting with the Lord's firm assurance, "I am with you always," the chairman added that while it was blessed to hear about the work it was infinitely more blessed to know that the Great Worker, who is the Head of all, was with them. The whole Church of Christ is a missionary society—"As My Father hath sent Me, so send I you." They were to hear words of encouragement from the battlefield itself.

The Rev. A. N. Johnson, M.A., Home Secretary of the London Missionary Society, was the first speaker. He paid a warm tribute to the invaluable services rendered to all missionary enterprise by the British & Foreign Bible Society. That institution is now engaged on a new version for a tribe in Central Africa. The London Society's work in Madagascar was touched in a hopeful strain. Notwithstanding the unscrupulous antagonism of Roman Catholics, he believed the mission was safe because the Malagasy loved the Bible. The Protestant Churches of France were deeply stirred, and were influencing the policy of the Government, so that he hoped to see religious freedom established in that island.—The Rev. W. W. Cox followed, and gave some deeply interesting details of successful labours carried on by the Moravian missionaries. The Society was crippled not for want of men, but for want of means.

At the afternoon gathering, Miss Davies, of the Zenana Bible & Medical Mission, spoke of her experience in India. In taking part in the convention she voiced two loud cries coming from India to British Christians—cries none the less pathetic because inarticulate: one from the women in the Zenanas, the other from those living in the villages. She remarked that 99 per cent. of the population lived in the villages, and that hundreds of thousands of natives were waiting to hear the Gospel. The Rev. W. E. Burroughs, B.D., one of the secretaries of the Church Missionary Society, thought the sign of a true Church was its missionary spirit. The Church at Jerusalem was no example of a missionary Church, and the result was that it perished. The Uganda Mission was full of cheer—a letter being read from a "Central African King," addressed to the elders of the Church in Europe.

The evening meeting was largely attended. The Rev. W. T. A. Barber, M.A., the newly-appointed secretary of the Wesleyan Missionary Society, made a stirring appeal for China. The worship of Confucius led to abominable corruption throughout the country. Although the Chinese were smarting under the result of the war with Japan, they were seeking for something better than their idolatry.—The Rev. Robert Spurgeon, of the Baptist Missionary Society, who had been working among the Bengalese, thought the word "India" was itself full of suggestion: *I*, stood for Idolatrous India; *N*, for Needy India; *D*, for Daring India; *I*, for Ideal India; and *A*, for Anxious India. It had given her Gracious Majesty the Queen one of the most precious crowns that adorned her brow, and would one day be snatched from idolatry.—Mr. D. N. Thornton represented the Students' Volunteer Missionary Union. During the last five years, he said, 1,000 students in the Universities of this country had decided that they would go into the foreign field as missionaries, and over 300 had already gone.

One pleasing feature of the Conference was the large Juvenile meeting held in the Great Hall, and presided over by the Rev. D. J. Stather Hunt, on Saturday afternoon. The young people were deeply interested in what the Rev. G. Holmes, from Athabasca, N.W. America, had to tell them.

IRISH BRANCH.

A MEETING of the Dublin Council was held on Monday, May 31, Captain R. Wade Thompson, J.P., presiding. A portion of Scripture having been read by the Chairman, prayer was offered by the Rev. J. Howard Murphy.

On the motion of J. R. Fowler, Esq., M.A., seconded by the Rev. J. S. Fletcher, D.D., the following address to her Majesty on the attainment of the sixtieth year of her reign, was unanimously adopted :—

"The Council of the Irish Branch of the Evangelical Alliance, with a deep sense of thankfulness to Almighty God for all the blessings He has vouchsafed to our country during your Majesty's long and beneficent reign, desire to offer our respectful homage, and, with the multitudes who in every land honour your name, to unite in the joy and congratulation of your Majesty's Diamond Jubilee.

"We recognise the Divine grace and goodness in raising up, for the welfare of the Empire, a Sovereign whose noble character and blameless life, whose deep religious principles and well-regulated mind, combined with the tender sympathy of a true woman's heart, have exercised an incalculable influence for good—not only in our land, but throughout the world. We recognise the value of your Majesty's wise counsels in all the affairs of State, and the enlightened interest taken in all that contributes to the progress and happiness of your Empire. But we regard as affording even greater cause for thankfulness the example which your Majesty has set for the home life of the nation, by those domestic virtues which have endeared your name to the whole English-speaking race. As members of the Evangelical Alliance we are especially thankful for the large-hearted Christian liberality and catholic spirit which your Majesty, during these sixty years, has conspicuously displayed. We recognise as members of the true Church of Christ all who are united to Him by a living faith, and we believe that your Majesty has, in your relations to the visible Churches on earth, always maintained a generous and broad-minded charity towards all who profess and call themselves Christians.

"We therefore humbly tender our sincere congratulations on this auspicious event in your Majesty's reign with the fervent prayer of all true Christians for the long life and eternal happiness of our good and gracious Queen."

It was directed that this address should be engrossed and forwarded to the Home Secretary.

It was unanimously agreed on the motion of the Rev. J. Denham Osborne, seconded by Samuel McComas, Esq., J.P., that the congratulations of this Council be sent to the Most Rev. J. F. Peacocke, D.D., who had been recently elected Archbishop of Dublin in the room of the late lamented Lord Plunket.

The following were unanimously admitted members: Henry Kirke White, Esq., J.P., Dublin; F. W. C. Fosier, Esq., Cork; J. B. Fowler, Esq., Cork; J. Manley, Esq., Cork.

The Rev. D. Mullan reported that in accordance with the previous resolution of the Council, a public meeting had been held in the Metropolitan Hall, to protest against the flagrant and increasing desecration of the Lord's day in Dublin and the neighbourhood, especially in connexion with the horse-racing which was now carried on at Ashtown and Jones Road, with the attendant evils of betting, gambling, drinking, &c. There was a large attendance. Paul Askin, Esq., J.P., presided. Letters expressing warm sympathy with the protest were received from the Primate, the Lord Mayor of Dublin, the Archbishop-Elect of Dublin, the Recorder, and others. Resolutions strongly protesting against the evils referred to were unanimously adopted. The Rev. Gilbert Mahaffy, rector of St. Peters, Rev. Samuel Prenter (Presbyterian), Rev. W. J. Clarke, D.D., rector of St. Thomas's, Rev. G. R. Wedgwood (Methodist), and the Rev. W. Newman Hall (Independent), took part in the proceedings.

The Secretary submitted the report of the examination in the principles of the Reformation for the past year. The first prize in the senior grade was awarded to Miss Ada E. W. Lamb, Cork, and the first prize in the junior grade to Robert J. Jones, Archahan, co. Galway.

The Council have to regret the death of the Rev. Thomas A. McKee, D.D., late Governor of Wesley College, Dublin. Dr. McKee was for many years one of the

honorary secretaries of the Irish Branch of the Alliance, and was beloved by all who knew him for his unselfish and kindly spirit. A resolution of sympathy with his bereaved family in the loss they had sustained was unanimously adopted.

NEW SOUTH WALES BRANCH.

A most successful meeting of this branch of the Alliance was held in St. Stephen's Presbyterian Church, Paramatta, on Thursday, April 29, at which the Hon. Jacob Sarrard, Minister for Education, presided. There was a large attendance, and the speeches were excellent.

The Rev. John Vaughan (Church of England) spoke, with point and power, on the duty and need of a more manifest unity of all true believers in the face of the world, as purposed and prayed for by our Lord and Saviour.

The Rev. Rainsford Bavin (Wesleyan) gave some interesting reminiscences of the Jubilee celebration in London last July, and the work the Parent Society was doing in England and on the Continent.

The Rev. Dr. Porter (Baptist) spoke on the unity existing between all true disciples here on earth and perfected in glory.

An excellent and hallowed spirit pervaded the meeting, and good was done.

CONTRIBUTIONS RECEIVED FROM MAY 18 TO JUNE 17, 1897

	£	s.	d.
S. C. Bompas, Esq.	0	10	0
Mrs. and Miss Murray Gartshore	1	10	0
A. Makinen, Esq.	1	0	0
A. Thompson, Esq., Mrs. and Miss	0	12	6
Mrs. Webber	0	10	0
Miss Lumsdaine	1	1	0
Thos. Griffiths, Esq. and Mrs.	1	1	0
Lady Macpherson Grant (2 yrs)	2	2	0
Miss Thompson	0	10	0
Mrs. Jno. Gordon (of Pitlurg)	1	1	0
Rev. Thos. Levi (2 yrs)	0	19	0
The Misses Isitt	1	1	0
Capt. J. J. Wood	1	0	0
Rev. W. W. Butlin	1	0	0
Col. E. Kelly	1	1	0
Miss Sargent	1	0	0
J. D. Lamb, Esq. (2 yrs)	1	1	0
J. L. Barthorp, Esq.	0	10	6
Rev. H. S. Barton	0	10	0
Miss Lumsden	0	10	0
Dr. W. J. Marshall	1	1	0
Rev. A. Shipham (2 yrs)	1	15	0
W. Swainson, Esq., (2 yrs)	0	10	0
Rev. Canon Newton (2 yrs)	1	1	0
Rev. A. Sturge	0	10	6
Miss Murray	1	0	0
Miss Scott (2 yrs)	0	10	0
Mrs. Elborough Woodcock	1	0	0
H. Oyens, Esq., and Mrs.	1	10	0
Rev. Donald Miller	0	10	6
Miss Kemp	1	1	0
Thos. Underhill, Esq.	0	10	6
Mrs. Steane	1	1	0
H. D. Marshall, Esq. (2 yrs)	1	1	0
Rev. J. Jones	0	10	6
Rev. G. D. Hooper (2 yrs)	1	1	0
M. le Past. Isolin (2 yrs)	2	2	0
Thos. Walker, Esq. (2 yrs)	1	1	0
Thos. Wheeler, Esq. (2 yrs)	2	2	0
Sir Douglas Fox	1	1	0
M. de Schoulepnikow Esq. (2 yrs)	2	2	0
Col. Paschkoff	10	0	0
Rev. R. R. Watson (2 yrs)	1	1	0
Rev. H. L. Mitchell	1	1	0
Baron Schimmelpenninck v. der Oye	2	2	0
Miss Wilkins	1	1	0
F. W. Godsal, Esq.	1	1	0
Capt. Price (2 yrs)	0	10	0
R. G. Macdonald, Esq.	1	1	0
Dr. C. H. Waterhouse	0	10	0
Follett Sandford, Esq.	1	1	0
Waldensian Valleys Branch per Past. Bonnet	0	16	8
Lady Key	2	2	0
Gen. Hon. B. M. Ward	1	1	0
D. Wallace, Esq.	2	2	0
Dr. Schaffner (2 yrs)	2	2	0
E. V. Holme, Esq.	1	1	0
Gen. Hutchinson	1	1	0
Mrs. Anderson	0	10	0
J. J. Gurney, Esq.	0	10	6
Mrs. Johnston Bourne	1	1	0
Miss Watney	2	0	0
R. J. Fremlin, Esq., and Mrs.	2	0	0
Rev. J. E. Somerville (2 yrs)	1	1	0
Glasgow Subscriptions, per A. Somerville, Esq.	2	5	0
Alexandria (Egypt) Subscriptions, per E. G. Adeney, Esq.	1	2	6
Branch of Allan Subscriptions, per Miss Hannay	2	16	0
Guildford Subscriptions, per Miss Myine	4	3	6
Leamington Branch, per C. J. L. Fullerton, Esq.	4	0	6
Sums under 10s.	7	16	0

Armenian Christians Relief Fund.

"Friends in Finland," per F. W. Lönnbeck (£42, £40, £40)	122	0	0
C. E. Rennie, Esq.	1	0	0

Evangelical Christendom Fund.

R. J. Fremlin, Esq.	1	0	0

Alliance House, 7 Adam Street, Strand, London, W.C.

*** Remittances may be made payable to the order of the General Secretary (Mr. A. J. Arnold), or to the Treasurer.

EVANGELICAL ALLIANCE.

British Organization.

President.—The Right Hon. Lord Polwarth.

Vice-Presidents.—The Right Hon. the Earl of Roden; The Right Hon. Lord Kinnaird; The Lord Bishop of Exeter; The Right Hon. Viscount Bangor; Sir William Muir, K.C.S.I., LL.D.; The Hon. and Rev. E. V. Bligh, M.A.; Sir William Willis; General Sir John Field, K.C.B.; Sir George Williams; Major-General Hatt Noble, R.E.

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